

A N
INDEX *to* MANKIND :
OR *Edw. Griffiths*
M A X I M S

Selected from *1759*
The WITS of all NATIONS,
For the BENEFIT of the *Present Age*, and
of *Posterity* :

Intermix'd with some
CURIOUS REFLECTIONS,
WITH
A PREFACE by the late
Mr. P O P E.

*My Son, attend unto my Wisdom, and bow thine Ear
to my Understanding.* PROVERBS V. I.

D U B L I N :
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x 14-

P R E F A C E.

Blessed is the Man who expects nothing, for he shall never be disappointed.

A. POPE.

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INTRO.

INTRODUCTION.

THAT "*the proper Knowledge of Mankind is MAN,*" was a Maxim of that Prodigy of Genius and Learning, the universally admired Mr. POPE; but the Sentiment, with Men of Sense, must of Necessity have been as old as the Creation. To promote this Knowledge the following Sheets are presented to the Public, as a methodical, rational, and entertaining Common-Place-Book. Many Things of this Nature (far too many !) have lately been produced : ---But some of them are so ill connected, that they seem only calculated to puzzle, not instruct the Reader. —Others are so formally disposed, that they have the Pedantic Regularity of a Dictionary; and others again consist only of such obvious and eternal Truths, as a Man must be a very Ideot not to know.

Amongst the many Uses I humbly presume this little Collection may promote, it is calculated to call a Man home to his own Heart, to make him reflect on himself, by viewing as in a Mirrour what he is, what he may be, and what he ought to be in
every

INTRODUCTION.

every Station of Life. Histories, Memoirs, Novels, and all such like amusing Books, though they profess to give, and actually do give, some Sort of Moral, yet I am afraid they too often call off a Man's Attention, and while he is applauding, commiserating, envying, or hating *fictitious* Personages, he is lost to that which is the Essence of all *Reality*, HIMSELF.

What is here offered to the Reader is more what I have digested, than what I myself have wrote; and therefore I may, without Vanity or Partiality, commend it.---It is the Knowledge of Mankind, of the best of Mankind, and the Good Sense of our Ancestors.---To give it the Grace of Novelty, many fresh Maxims are added to this Work, if such an Expression may be allow'd of---for in Propriety of Speech there can be no such Thing as a new Maxim, for Maxims are founded upon Truth; and Truth, like her Author, is eternally and invariably the same.

A N

A N
I N D E X
T O
M A N K I N D, &c.

Of the PRINCE.

P RINCES should govern according to Law; yet little Innovations are often made, for which they plead Conscience, for a Politician's Conscience is like a Pair of Breeches, to be taken up or let down, as it may suit the Ease or Convenience of the Wearer.

The Prince is to be envied for nothing so much as the Supremacy of his Power to do good; and if his Inclination be equal to that Power, he must of necessity be the best Man in his Realm.

The Prince must be careful to remember that he is a *Man*, or his Subjects will forget that he is a *Prince*.

The King is the Life of the Law, and cannot have a Prerogative that is mortal to it.

The Law is to have a Soul in it, or it is a dead Thing. The King is, by his sovereign Power, to add Warmth and Vigour to the Meaning of the Law. We are by no means to believe there is such an Antipathy between them, that the Prerogative, like a Basilisk, is to kill the Law whenever it looks upon it.

In a limited Monarchy, Prerogative and Liberty are as jealous of one another, as any two neighbouring States can be of their respective Encroachments.

B

Power

Power is so apt to be insolent, and Liberty to be saucy, that they are very seldom upon good Terms.

They are both so quarrellsome, that they will not easily enter into a fair Treaty: For indeed it is hard to bring them together; they ever quarrel at a distance.

If Prerogative will urge Reason to support it, it must bear Reason when it resisteth it; for it is a Diminution, instead of a Glory, to be above treating upon equal Terms with Reason.

The Good Will of the Governed will be starv'd, if it is not fed by the good Conduct of the Governor.

That Prince, who falleth out with the Laws, Breaks with his best Friends.

His exalting his Authority above his Laws, is like letting in his Enemies to surprize his Guards; for the Laws are the only Guards he can be sure will never run away from him.

Where the least useful Part of the People have the most Credit with the Prince, Men will conclude, that the Way to get every thing is to be good for nothing.

When a Prince's Example ceaseth to have the Force of a Law, it is a sure Sign that his Power is wasting, and that there is but little Distance between Men's neglecting to imitate, and their refusing to obey.

A King may be a Tool, a Thing of Straw; but if he serves to frighten our Enemies, and secure our Property, it is well enough. A Scare-crow is a Thing of Straw, but it protects the Corn.

The Prince that maintains the Reputation of a true, fast, and generous Friend, has an Army always ready to fight for him, maintain'd to his Hand without Pay.

Passive Obedience, unlimited Power, and indefeasible Right, seem to have something of a venerable Meaning in them; whereas they only imply, that a King has a Right to be a Tyrant, and that the People are obliged in Conscience to be Slaves.

Men naturally love their Princes, as appears by the Court made to them in the Beginning of their Reigns; yet it seldom lasts long, by reason Princes often mistake their true Interest, and enrich their Courtiers at the Expence of their People; presenting, as it were, the

Parroquet

Parroquet and *Monkey*, that are of no solid Use to them, to the *Sheep* and *Oxen* that cloath and feed them.

Changing Hands, without changing Measures, is as if a Drunkard in a Dropsy should change his Doctors, and not his Diet.

Princes think it necessary to promise sometimes, when they know it would not be Wisdom to perform.

Princes, as they are said to be the Fountain of Honour, should never be dry by being worse than their Words.

A Prince, 'tis certain ought to be religious, but it is absolutely necessary he seem so; for the People will never promise themselves any Felicity under him, if they do not think God on his Side; and, on the contrary, will be apt to impute the Disappointments of every Year to the Want of Devotion.

A Prince has not Fortune enough to pay a Man for a base Compliance, if he considers what it costs the Man who gives it; nor too much Power to punish him, if he measures his Vengeance by the Wrong done him.

In a mix'd Monarchy, Salaries should not be so great as to make those desire them who do not want them.

If Kings had not gilded the Profession of Arms with Honour and Advantage, no reasonable Man would be a Sacrifice to their Ambition and Injustice, and profess himself an open Enemy to those who never did him any Harm.

A Monarch that deservedly fills a Throne, sometimes finds it extremely pleasant to debase himself, to leave the Theatre, quit the Buskins, and act a more familiar Part with a Confident.

A Prince may be familiar with his Subjects without derogating from his Majesty, but not supercilious without Danger.

Men are not capable of a Felicity on Earth more natural, more sensible, and sublime, than to know they are tenderly beloved; and if Kings are Men, can they purchase their Subjects Hearts at too dear a Rate?

Charles the Fifth was wont to say, that the Clemency of a Prince is like the Heat of the Sun, which hardeneth Dirt whilst it softeneth Wax.

How happy is that Post, which every Minute furnishes Opportunities of doing good to Thousands! But how dangerous is that, which every Moment exposes to the injuring of Millions!

A Prince's Negligence or Fear, or sometimes a Word from a Favourite, or Importunity from somebody else, make a Pardon pass for an Act of Mercy, when his Clemency had nothing to do in it.

A luxurious and proud Monarch is like a Shepherd adorned with Gold and Jewels, a golden Crook in his Hand, a Collar of Gold about his Dog's Neck, and a golden String to lead him: But what's his Flock the better for all this? or what avails it against the Wolves?

'Tis much more honourable to govern than conquer; as a wise Head is better than a strong Arm.

The Diadem is not so soft lined, but that it sits heavy on every Monarch's Brow.

It is the Misfortune of Kings, that the Grandeur of their Rank will not permit them to taste the Felicities of a private Life.

A Prince who parts with his Friend to please his Enemies, cools the one, and inflames the other.

Beasts of Pleasure are seldom Beasts of Profit; but of the two, a Prince had better make a Favourite of his Minister, than a Minister of his Favourite.

What signifies a King's Prerogative of chusing Officers Military and Civil, while his Courtiers have that of disposing of their Places?

A wise Prince should suit his Gifts to Men's Capacities, not their Cravings.

Those will never value how much Money they give the King, who are to divide it after it is given.

A Prince who sells his Pardons, sells the innocent Blood of his Subjects, and is in some measure guilty of the shedding of it.

Of MINISTERS of STATE.

A Mercenary Minister is like a large Pike in a Pond, that feeds upon the other Fish, and is the only one that grows fat.

No Abilities should qualify a noted Knave to be employ'd in Business. A Knave can by none of his Dexterities make amends for the Scandal he brings upon the Crown.

The nicest Constitutions of Government are often like the finest Pieces of Clock-Work, which depending on so many Motions, are therefore more subject to be out of Order.

The World deals with Ministers of State as they do with ill Fidlers, ready to kick them down Stairs for playing ill, though few of the Fault-finders understand their Music enough to be good Judges.

Men are so unwilling to displease a Prince, that it is as dangerous to inform him right, as to serve him wrong.

If the Boys were to chuse a Schoolmaster, it would be one that would not whip them; it would be the same thing, if the Courtiers were to chuse a Minister: They would have a great many Play-Days, no Rods, and Leave to rob Orchards.—The Parallel will hold.

At Court, if a Man hath too much Pride to be a Creature, he had better stay at home: A Man who will rise at Court must begin by creeping upon all Four. A Place at Court, like a Place in Heaven, is to be got by being much upon one's *Knees*.

Men in Business are in as much Danger from those that work under them, as from those that work against them.

When the Instruments bend under the Weight of their Business, it is like a weak-legg'd Horse, that brings his Rider down with him: When they are too strong, they throw him off.

'Tis with Followers at Court as with Followers on the Road, who first bespatter those that go before, and then tread on their Heels.

A Man coming to the Water-side is surrounded by all the Crew; every one is officious, every one making Applications, every one offering his Services: the whole Bustle of the Place seems to be only for him. The same Man going from the Water-side, no Noise is made about him; no Creature takes notice of him, all let him pass with utter Neglect!—The Picture of a Minister when he comes into Power, and when he goes out.

The tallest Trees are most in the Power of the Winds, and ambitious Men of the Blasts of Fortune. Great Marks are soonest hit.

Many great Actions owe their Success to Chance, though the General and Statesman run away with the Applause.

The Example of the Great has an Effect on all below them, and Virtue in those of the most exalted Station generally propagates itself to all beneath it. The truly wise Statesman knows that the Virtues of a People are the greatest Security of a happy Government; and therefore, even though he had not Virtue in himself, he would affect to appear to have it: And a continued Affectation has very many of the Effects of Reality.

He that is truly great will never be proud; as always the most generous Wines carry the least Head.

Affiduity is one of the best Qualities in a Courtier to recommend him to his Master. As Prince *Maurice* was once at Dinner, in came a huge Mastiff, and took Sanctuary under the Table: The Page beat him out of the Room, and kick'd him; but, for all that, *Monsieur le Chien* came punctually at the same Hour next Day, and so continued his Visits, though they still continued the same Treatment to him. At last, the Prince order'd them to beat him no more, and made much of him: From that Time the Mastiff commenced a perfect Courtier, followed the Prince wherever he went, lay all Night at his Chamber-Door, ran by his Coach-Side as duly as one of his Lacqueys; in short, so insinuated himself into his Master's Favour,
that

that when he died he settled a Pension upon him for Life.

The whole Series of Virtues are the Business, the Interest of a Minister; and he will find them all contribute to his Greatness, and to the Continuance of it.

A Gentleman is judged by his Company, a Workman by his Tools, and a Prince by his Ministers.

All Superiority is odious, but in a Subject over his Prince it is ever foolish, or fatal: An accomplish'd Man conceals vulgar Advantages, as a modest Woman hides her Beauty under a negligent Dress.

When Ministers refuse to serve but upon their own Terms, they are no longer Servants, but Masters.

Ministers that are allow'd to put in and out when they please, make themselves Friends, but their Prince Enemies.

Men should be employ'd in what they are fit for: A good Coachman should not be made your Cook, only because it is a better Place, and he has a mind to it.

Princes usually make wiser Choices than the Servants whom they trust for the Disposal of Places. I have known a Prince, more than once, chuse an able Minister; but I never observed that Minister to use his Credit in the Disposal of an Employment to a Person whom he thought the fittest for it. One of the greatest of this Age owned and excused the Matter, from the Violence of Parties, and the Unreasonableness of Friends.

I have known several Persons of great Fame for Wisdom in publick Affairs and Counsels, govern'd by foolish Servants.

Of POLITICIANS and PARTIES.

Politicians of opposite Parties are like the Waves of opposite Currents, always destroying each other; and their Followers are their Bubbles.

There

There are Men who shine in a Faction, and make a Figure by Opposition, who would stand in a worse Light, if they had the Preferments they struggle for.

The best Party is but a Kind of Conspiracy against the rest of the Nation. They put every body else out of their Protection. Like the *Jews* to the *Gentiles*, all others are the Off-scowring of the Earth.

Party cuts off one Half of the World from the other, so that the mutual Improvement of Men's Understanding by conversing, &c. is lost; and Men are half undone when they lose the Advantage of knowing what their Enemies think of them.

They forget insensibly that there is any body in the World but themselves, by keeping no other Company; so they mis-calculate cruelly. And thus Parties mistake their Strength, by the same Reason that private Men over-value themselves; for we, by finding Fault with others, build up a partial Esteem of ourselves upon the Foundation of their Mistakes. So Men in Parties find fault with those in the Administration, not without Reason, but forget that they would be expos'd to the same Objections, and perhaps greater, if it was their Adversaries Turn to have the fault-finding Part.

Ignorance makes most Men go into a Party, and Shame keeps them from going out of it

Popularity is a Crime from the Moment it is sought; it is only a Virtue where Men have it whether they will or no.

A Man that will head the Mob is like a Bull let loose, tied about with Squibs and Crackers. He must be half mad that goes about it, yet at some times shall be too hard for all the wise Men in a Kingdom; for though good Sense speaks against Madness, yet it is out of Countenance whenever it meets it.

Party is the Madness of many, for the Gain of a few.

There never was any Party, Faction, Sect, or Cabal whatsoever, in which the most Ignorant were not the most Violent; for a Bee is not a busier Animal than a Blockhead. However, such Instruments are
necessary

necessary to Politicians; and perhaps it may be with States as with Clocks, which must have some dead Weight hanging at them, to help and regulate the Motions of the finer and more useful Parts.

To endeavour to work upon the Vulgar with fine Sense, is like attempting to hew Blocks with a Razor.

A Person who is too nice an Observer of the Business of the Crowd, like one who is too curious in observing the Labour of the Bees, will often be stung for his Curiosity.

Politicks, as the Word is commonly understood, are nothing but Corruptions, and consequently of no Use to a good King, or a good Ministry; for which Reason Courts are so over-run with Politicks.

A Person was ask'd at Court, what he thought of an Ambassador and his Train, who were all Embroidery and Lace, full of Bows, Cringes, and Gestures: He said it was *Solomon's* Importation, *Gold and Apes*,

Some People pretend to be zealous Patriots, only to cloak their Malice and Ambition; therefore they are always railing at Governments, if they can have no Hand in them.

An *English* Malecontent is like a Dog shut out of Doors in a cold Night, who only howls to be let in.

Parties in a State generally, like Free-booters, hang out false Colours: The Pretence is the publick Good; the real Business is to catch Prizes. Like the *Tartars*, whenever they succeed. instead of improving their Victory, they presently fall upon the Baggage.

People will ever suspect the Remedies for the Diseases of a State, wherever they are excluded from seeing how they are prepared: For that Conduct often seems ridiculous, the secret Reasons of which are wise and solid.

Debauching a Member of the House of Commons from his Principles, and creating him a Peer, is not much better than making a Woman a Whore, and afterwards marrying her.

He will never be thought a disinterested Member, who receives a Pension from the Crown.

A Place

A Place at Court is a continual Bribe.

It is harder to find an honest Man than an able one; Business, which improves the one, corrupts the other.

They who live under *Tyranny*, and have learn'd to admire its Power as *sacred* and *divine*, are debauch'd as much in their Religion as in their Morals.

When a Man is made a Spiritual Peer, he loses his Surname; when a Temporal, his Christian Name.

Greater Things might and would be done, were we not so severe upon Miscarriages. A *Roman* Consul had the Thanks of the Senate, though he was beaten, because he did not despair; when if *we* lose one Ship, we are presently for changing the Admiralty.

A Traitor that impeaches is twice a Villain; yet we see some dignified, all rewarded, while Men of real good Service want Bread.

The Thoughts of Freedom make People easy in a Republick, though they suffer more than under an arbitrary Monarch.

He that would rise at Court must have a large Throat to swallow Indignities, and a good strong Stomach to digest them afterwards.

He that carries Merit to Court will soon be crowded out of the Ring.

Why should we wonder that *Commodus* is exalted, when Scum will be always uppermost, as well as Cream?

Of the PEOPLE, as a Body.

A People can no more stand without Government, than a Child can go without Leading-Strings. As old and as big as a Nation is, it cannot go by itself, and must be led. The Numbers, that make its Strength, are at the same time the Cause of its Weakness, and Incapacity of acting.

There

There are as many apt to be angry at being well, as at being ill governed; for most Men, to be well governed, must be scurvily used.

Many, who carry the Liberty of the People highest, serve them as they do Trouts, tickle them till they catch them

There is an accumulative Cruelty in a Number of Men, though none in particular are ill-natur'd.

The angry Buzz of a Multitude is one of the bloodiest Noises in the World.

The common People are but ill Judges of a Man's Merits. They are Slaves to Fame; their Eyes are dazzled with the Pomp of Titles, and a large Retinue; 'tis no Wonder they bestow their Honours on those who least deserve them.

Of RELIGION and the CLERGY.

THEY who may be said to be of God Almighty's Household, should shew by their Lives that he hath a well-disciplin'd Family.

There is nothing wanting to make all rational and disinterested People in the World of one Religion, but that they should talk together every Day.

Religion is exalted Reason, refin'd and sifted from the grosser Parts of it: It dwells in the upper Region of the Mind, where there are fewest Clouds or Mists to darken or offend it: It is both the Foundation and the Crown of all Virtues: It is Morality improv'd and rais'd to its Height, by being carried nearer Heaven, the only Place where Perfection resides.

Superstition is the Spleen of the Soul.

Atheists put on a false Courage and Alacrity in the midst of their Darkness and Apprehensions; like Children, who, when they go in the Dark, will sing for Fear.

A sick

A sick Person has usually Confidence in his Physician, credits what is told him, and uses what is prescribed; but an immoral Man seldom believes that his Mind is sick, flights his Doctor, and applies not the proper Remedies.

Virtue is that which must tip the Preacher's Tongue, and the Ruler's Sceptre, with Authority.

Profaneness in Conversation passes for Sprightliness and Wit; whereas it is a Sign of wanting both Judgment and Manners.

Religion is nothing else but the Knowledge of the most excellent Truths, the Contemplation of the most glorious Objects, the Hope of the most ravishing Pleasures, and the Practice of such Duties as are most serviceable to our Happiness, and to our Peace, our Health, our Honour, our Prosperity, and our eternal Welfare. But it would be a great Acquisition in Morality, if Divines demonstrated by their Example, that they really believed their own virtuous Precepts.

When a vicious Preacher censures Vice, his Congregation thinks he is joking. He may exclaim and denounce as much as he pleases, in hopes of prevailing; but he convinces no Mortal of the Wickedness of his Ways, nor makes one Sinner repent.

True Devotion is the Source of Repose; it supports us in Life, and sweetens Death.

The Law of God is but the Law of Reason, reveal'd and establish'd under those high Rewards and Punishments of Heaven and Hell.

The Care of *Religion*, and of our Souls, is *the one Thing necessary*. He that neglects the Obligations of Virtue and Humanity, dies without doing that for which he was made to live.

Christianity is the highest Exaltation of Nature and right Reason, the only excellent and compendious Art of happy Living. Piety towards *God*, Justice and Charity towards *Men*, and Temperance and Chastity in reference to *Ourselves*, are Tasks that are Rewards, and Precepts that are a divine Sort of Alchymy, to sublime at once our Natures and our Pleasures.

Who

Who would ever imagine, did not Experience daily lay it before our Eyes, how difficult a Thing it is to persuade Man to be happy? Or who would think that there should be Occasion for an Order of Men design'd for that Purpose, to prepare long Speeches, to make use of all the soft and eloquent Expressions they can think of, to study the very Tone with which they deliver them, to use Gestures and such violent Motions that they put themselves in a Sweat, and spend all their Spirits; who, I say, could imagine that all these Things were needful for the bringing of a Christian, that is endow'd with Reason, and labours under a desperate Fit of Sicknefs, to chuse rather to be eternally happy, than to lose his own Soul!

An irreligious and profane Clergyman does but declaim when he preaches. On the contrary, there are some holy Men, whose Character seems to prevent their Persuasion. They appear, and all the People who attend to hear them are moved, and are, as it were, already persuaded by their Presence: Their Discourse afterwards does the rest.

The Papists would fain have the Doctrine of the Protestants thought new Inventions. One ask'd a Protestant, where his Religion was before the Time of *Luther*: *Did you wash your Face this Morning*, replied the Protestant? *Yes*, answer'd the other: *Then where was your Face*, said the Protestant, *before it was wash'd?*

A handsome Wife and a fine House are a Country Parson's Coat of Arms; a Tythe-Capon and a Tythe-Pig are the two Supporters.

Of the LAW and LAWYERS.

Division crowns the Labour of the Lawyer, and keeps his Practice alive, in spite of all Opposition. Whereas certain malevolent Persons, having
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evil

evil Designs against the Law. would traitorously, feloniously, and of Malice afore-thought, stifle good Causes in their Birth, or not suffer them to grow to Maturity; a sensible Lawyer here steps in, with his Art of Division, and prevents the fatal Mischief, by inspiring both Parties with Courage; and spiring up their languid Forces, compels them to join Issue, and drag the languishing Cause to the Bar.

Justice without Mercy is extreme Injury; and it is as great Tyranny not to mitigate Laws, as Iniquity to break them. The Extremity of Right is Extremity of Wrong.

Judges ought to be more learned than witty, more reverend than plausible, and more advised than confident: Above all Things, Integrity is their Portion, and proper Virtue.

A Judge that is prepossessed in any Cause, and does not hear both Sides indifferently, though the Judgment he gives be right, yet himself errs; for there can be no Integrity, where there is any Partiality.

An Advocate for Injustice is like a Bawd, that is worse than her Client who committeth the Sin.

If Books and Laws continue to increase as they have done for fifty Years past, I am in some Concern for future Ages, how any Man will be Learned, or any Man a Lawyer.

The rich Man, that attempts at his own Expence to make all Knaves honest, will quickly see his Error, or die a Beggar. But the poor Fool, that rashly engages in a Law-Suit, commits himself to the House of Correction, where he must labour stoutly to pay his Fees.

Whoever lies to a knavish Lawyer for Succour, as the Sheep to the Bushes in a Storm, must expect to leave good Part of his Coat behind him.

There never was heard a finer Piece of Satire against Lawyers, than that of Astrologers, when they pretend by Rules of Art to tell when a Suit will end, and whether to the Advantage of the Plaintiff or Defendant; thus making the Matter depend entirely upon the Influence of the Stars, without the least Regard to the Merits of the Cause.

Of the PHYSICIAN.

LUXURY and Idleness are sworn Friends to the Physicians, and Fancy and Folly fill his Pockets.

Physicians frequently obtain a Name for Cures perform'd by Nature or Accident, or by Help of the Patient's Imagination.

Many Diseases may be changed, or even cured by the Passions, as Surprise, Joy, and strong Expectation; of which there are numerous Instances: Yet in such Cases, the ignorant Multitude give all the Credit to the Doctor; though he did no more than visit the Patient, without prescribing. This is betraying as gross Ignorance as the Country-Girl, who consulted a Doctor about finding a lost Sheep; and he, out of a Joke, gave her a Purge: But as the Sheep was found during the Operation, the Girl made herself sure the Medicine was the Cause, and the Doctor a Conjuror.

Though the Doctor may have carefully observed a great Number of Patients, yet every sensible Patient has had the best and longest Experience of himself, and may therefore be the best Guide to his Doctors. If a Patient's Judgment be sound, he shall have my Consent to be his own Physician.

All Patients are not so happy as the *Swiss*, who falling sick upon a Journey, and being in a Hurry to get on, took the Paysick of eight Days at once, and recover'd.

The Person that, being provoked by excessive Pain, thrust his Dagger into his Body, and thereby, instead of reaching his Vitals, open'd an Imposthume, the unknown Cause of all his Pain, and so stabb'd himself into perfect Health and Ease, surely had great Reason to acknowledge Providence for his Surgeon, and the Guide of his Hand.

Of all Professions, the *Physicians* have this Advantage, that the Sun makes manifest what good Success happens in their Cures, and the Earth buries the Faults they commit.

If a Physician, in his own Case, refuses to take the same Medicine he prescribes to others, we can have no Confidence in him.

It gives us but an ill Impression of the Capacity of the Gentlemen of the Faculty, to see Medicines have their Fashions, like Hats and Wigs: Nothing is cur'd now without *Jesuit's Powder*, *Opium*, and *Steel*.

That sick Man does ill for himself, who makes his Physician his Heir.

Of WISDOM, LEARNING, and GOOD SENSE.

NO Man is wise or safe, but he that is honest.

A rich Fool among the Wise is like a gilt empty Bowl among the Thirsty.

If he is only rich who wants nothing, a very wise Man is a very rich Man.

Were Angels, if they look into the Ways of Men, to give in their Catalogue of Worthies, how different would it be from that which any of our own Species would draw up? We are dazzled with the Splendor of Titles, the Ostentation of Learning, the Noise of Victories: They, on the contrary, see the Philosopher in the Cottage, who possesseth his Soul in Patience and Thankfulness, under the Pressures of what little Minds call Poverty and Distress. The Evening's Walk of a *Wise Man* is more illustrious in their Sight, than the March of a General at the Head of a hundred thousand Men. A Contemplation of God's Works, a generous Concern for the Good of Mankind, and an unfeigned Humility, only denominate Men *wise*, *great*, and *good*.

The wise Man is cured of Ambition, by Ambition; he aims at such great Things, that Riches, Preferment, Fortune, and Favour cannot satisfy him. He sees nothing good and solid enough in such poor Advantages

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to engage his Heart, to deserve his Care or his Desire. The only Good that is of Temptation to him, is that Kind of Honour which is derived from pure and unmixed Virtue.

He is a wise Man, who, though not skill'd in Science, knows how to govern his Passions and Affections. Our Passions are our Infirmities. He that can make a Sacrifice of his Will is Lord of himself.

Great Reading, without applying it, is like Corn *heaped* that is not *stirred*, it grows musty.

A learned Coxcomb dyeth his Mistakes in so much a deeper Colour: A wrong Kind of Learning serveth only to embroider his Errors: And a Man that hath read, without Judgment, is like a Gun charged with Goose-Shot, let loose upon the Company.

The Reading of most Men is like a Wardrobe of old Cloaths that are seldom used.

'Tis a silly Conceit, that Men without Languages are also without Understanding: It's apparent in all Ages, that some such have been even Prodigies for Ability, for it's not to be believed that Wisdom speaks to her Disciples only in *Latin, Greek, and Hebrew*.

Men are apt to over-value the *Tongues*, and to think they have made a considerable Progress in Learning, when they have once overcome these; yet in reality there is no internal Worth in them, and Men may understand a thousand Languages without being the wiser.

There needeth little Care to *polish* the Understanding; if true Means are used to *strengthen* it, it will polish itself.

When a Man owns himself to be in an Error, he does but tell you in other Words, that he is wiser than he was.

Wit is the Nimbleness of the Understanding, Wisdom the Strength: A witty Man seldom says a foolish Thing, a wise Man never does one. They are commendable apart, but admirable together.

There is as much Difference between Wit and Wisdom, as betwixt the Talent of a Buffoon and a States-

man; and yet, in the ordinary Course of the World, one passes often for the other.

Many, by endeavouring to purchase the Reputation of being *witty*, have lost the Advantage of appearing *wise*; and, by too often trying to excite Laughter, made themselves ridiculous.

There is as much Wisdom in bearing other People's Defects, as in being sensible of their good Qualities; and we should make the Follies of others rather a Warning and Instruction to ourselves, than a Subject of Mirth and Mockery of those that commit them.

Good Manners is such a Part of good Sense, that they cannot be divided; but that which a Fool calleth Good Breeding is the most unmannerly Thing in the World.

The less knowing a Man is in any Thing, the more practicable he takes that Thing to be; whilst the most Intelligent are usually timorous and dubious. The ignorant Man knows not his own Weakness, but fancies himself strong enough to perform any thing; whereas, the intelligent Man knows his own Strength and Weakness, and is therefore often inclin'd to doubt, suspend, and suspect.

A Man's House may be so fill'd with Furniture, that he shall want Room to stir; and a Man's Head may be so stuff'd with other People's Thoughts, that his own shall be stifled. But moderate Learning, and useful Labour, make a wise and virtuous People; for moderate Learning strengthens the Understanding, and useful Labour suppresses Vice. Too much Eating does not make a Man healthy, and too much Reading does not make him wise. Reflection is the Soul of Study.

Witty Men commit the most fatal Errors, as the strongest Horses make the most dangerous Stumbles: A moderate Genius goes fair and softly, and advances slowly, but more certainly, to a Design.

Fine Sense and Exalted Sense are not half so useful as Common Sense. There are forty Men of Wit, for one Man of Sense: And he that will carry nothing about him but Gold, will be every Day at a Loss for want of readier Change.

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The best Jewellers use the least Silver; and he that will set his Thoughts to Advantage must not over-load them with Words.

The best Way to prove the Clearness of our Mind, is by shewing its Faults; as when a Stream discovers the Dirt at the Bottom, it convinces us of the Transparency and Purity of the Water.

A wise Man thinks no one his Superior, who does him an Injury; for he has it then in his Power to make himself superior to the other, by forgiving it.

A wise Man maintains the Strength of his Body, not by Delicacies, but by Temperance; and drinks Wine, as sick Men take Physick, merely for Health. Reason is his Rule, Conscience his Counsellor, and his Actions are ever contrary to those he finds fault with. Age renders him neither morose nor imperious; his Knowledge influences and tempers his Mind with all the Humanity, Goodness, Calmness, Strength and Sincerity of a sound and unaffected Philosopher, and makes his Conversation so affable, pleasant, and instructive, that both Young and Old delight in it, and improve by his Counsels.

A wise Man neither suffers himself to be governed, nor attempts to govern others; 'tis his Reason alone which always governs him.

The Constancy of the Wise is only the Art of keeping their Perturbations to themselves.

Fancy and Wisdom seldom go together, nor are the Fruits of the same Soil or Season.

Sublime Fancy may by Age and Experience cool into Wisdom: Out of such the great Men of the World have been ever formed.

When a true Genius appears in the World, you may know him by this Sign, that the Dunces are all in Confederacy against him.

Of WEALTH and HONOUR.

THE Situation of the Rich differs not considerably from that of the Poor. Want and Superfluity may be attended with equal Inconveniencies; as intense Cold and Heat have equally bad Effects.

A Golden Shield is of great Defence.

It is not uncommon to see dejected Countenances in gilt Coaches, and merry Faces behind them.

He is the richest Man who desires no Superfluity, and wants for no Necessary.

The discontented Rich are poor; and those unhappy, whom small Misfortunes subdue.

A Gentleman may be poor in the midst of Plenty; but to be discontented with Riches, is accumulated Poverty.

Some People are all Quality; you would think they were made up of nothing but Title and Genealogy: The Stamp of Dignity defaces in them the very Character of Humanity, and transports them to such a Degree of Haughtiness, that they reckon it below them to exercise either good Nature, or good Manners.

If Gentility be a Virtue, that Man loses his Title that is not virtuous: If it is not a Virtue, it is hardly worth his Care.

Title and Ancestry render a good Man more illustrious, but an ill one more contemptible. Vice is infamous, though in a *Prince*; and Virtue honourable, though in a *Peasant*.

Be circumspect and courteous; bear the Faults of some, the Unpoliteness of others, and pardon every body sooner than yourself.

Though an honourable Title may be conveyed to Posterity, yet the enobling Qualities, which are the Soul of Greatness, are a Sort of incommunicable Perfection, and cannot be transferred. Indeed, if a Man could bequeath his Virtues by Will, and settle his Sense and Learning upon his Heirs, as certainly

as he can his Lands, a brave Ancestor would be a mighty Privilege.

If 'tis a Happiness to be nobly descended, 'tis no less to have so much Merit, that our Birth is the least Thing consider'd in us.

He only is worthy of Esteem, that knows what is just and honest, and dares do it; that is Master of his own Passions, and scorns to be a Slave to another's: Such an one, in the lowest Poverty, is a far better Man, and merits more Respect, than those gay Things who owe all their Greatness and Reputation to their Rentals and Revenues.

'Tis very strange, that no Estimate is made of any Creatures, except ourselves, but by its proper Qualities. *He has a magnificent House, so many thousand Pounds a Year*, is the common Way of estimating Men, though these Things are only *about them*, not *in them*, and make no Part of their Character.

A Man of Wit, who is born proud, loses nothing of his Pride or Stiffness for being poor; on the contrary, if any thing will soften him, and render him more sweet and sociable, 'tis a little Prosperity.

There is not in the World a surer Sign of a little Soul, than the striving to gain Respect by such despicable Means as Dress and rich Cloaths: None will depend on these Ornaments, but they who have no other.

A fine Coat is but a Livery, when the Person who wears it discovers no higher Sense than that of a Footman.

We may see the small Value God has for Riches, by the People he gives them to.

Idle *Gentlemen*, and idle *Beggars*, are the very Pests of the Commonwealth.

'Tis true that Greatness constitutes Glory, and Virtue is the Cause of both: But Vice and Ignorance taint the Blood; and an unworthy Behaviour degrades and disennobles a Man more than Birth and Fortune aggrandize and exalt him.

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He that depends *wholly* upon the Worth of others, ought to consider that he hath but the Honour of an Image; and is worshipped, not for his own sake, but upon the Account of what he represents. It is a Sign a Man is very poor, when he has nothing of his own to appear in, but is forc'd to patch up his Figure with the Relicks of the Dead, and rise Tomb stones and Monuments for Reputation.

When Riches and Favour forsake a Man, we see presently he was a Fool, but nobody could find it out in his Prosperity: For 'tis in vain to pretend to turn a rich Blockhead into Ridicule; the Laughters are still on his Side.

There is no Character more deservedly esteemed, than that of a Country-Gentleman, who understands the Station in which Heaven and Nature have placed him. He is a Father to his Tenants, a Patron to his Neighbours, and is more superior to those of lower Fortune by his Benevolence than his Possessions. He justly divides his Time between Solitude and Company, so as to use the one for the other; His Life is employ'd in the good Offices of an Advocate, a Referee, a Companion, a Mediator, and a Friend.

As one Man, by often affirming he has seen some miraculous Sight, persuades himself he really has: as another, by hiding his Age from others, comes to believe at last he is as young as he would be thought: So the Man who, though meanly born, has taken a Habit of talking of his Grandfather that own'd this or that great Seat, or of his Great-Grandfather that was Lord of this or that Manor, which they perhaps never heard of; this Man, I say, has the Pleasure of fancying himself at length to be descended from some considerable Family.

Great Men are like Wolves; we must not strike at them unless we are secure of our Blow, for if we miss, they will be sure to tear us to pieces.

Of the LADIES.

THOSE that talk least talk the best, for what is said in a few Words has the greatest Weight.

The Wife of an angry Man should say little, but rather write down her Answers, that her Husband may cool while he is reading.

Ladies will easily pardon a Man's Want of Sense, but rarely his Want of Manners.

Nature has been very kind to some young Ladies, but they are not sensible of the Happiness: They spoil by Affectation those Gifts which they enjoy by the distinguishing Character of Heaven.

The formal Lady is all Show and Words; the Conduct of the wise Woman is better than her Words. One follows her Humour and Fancy, the other her Reason and Affection. This is precise and austere, the other is on all Occasions exactly what she ought to be. The first hides her Failings under a plausible Outside; the second covers a rich Treasure of Virtues under a free and careless Air. Formality puts a Constraint on Wit, neither does it hide Age or Wrinkles; it gives Cause to suspect them often: Wisdom, on the contrary, palliates the Defects of the Body, and ennobles the Mind. It renders Youth more charming, and Beauty more dangerous.

A Woman is not to be proud of her fine Gown; nor, when she hath less Wit than her Neighbours, to comfort herself because she hath more Lace.

Some Ladies put so much Weight upon Ornaments, that if one could see into their Hearts, it would be found, that even the Thought of Death is made less heavy to them by the Contemplation of their being laid out in State.

If Women were form'd by Nature, what they make themselves by Art; if they were to lose in a Minute all the Freshness of their Complexion, and were to have their Faces as thick with Red and Paint as they lay

lay them on, they would look on themselves as the most wretched Creatures in the World.

Tell a Woman of her Age, and perhaps you make her as deeply blush, as if you accused her of Incontinency.

Women are the first that are possessed of an Opinion of their own Beauty, and the last that quit it.

A Coquet is one that is never to be persuaded out of her Inclination; for Affectation attends her, even in Sickness and Pain. She dies in a high Head and colour'd Ribbons. She takes a Compliment for a Demonstration, and sets it up in Evidence even against her Looking-Glass.

A Woman that has but one Gallant thinks she is no Coquet; she that has more thinks herself but a Coquet.

When a Lady brags of her Virtue, it looks as if it cost her much Pains to get the better of herself.

When she would appear unreasonably humble, one may see she is so excessively proud, that there is no enduring it. There is such an impertinent Smi'e, such a satisfied Simper, when she faintly disowns some fulsome Compliment which a Man happens to throw upon her against his Conscience, that her Thanks are more visible under that Disguise than if she should print them.

He that contemns a Shrew, to the Degree of not wording it with her, does worse than *beat* her.

When a Woman no longer loves a Man, she forgets him so much, as not to remember the Favours he has received from her.

The Women are not at so little Trouble to express what they never feel, as the Men are to express the real Sentiments of their Hearts.

A beautiful Woman, that has the Qualities of a Man of Honour, is of all the Conversation in the World the most delicious. In her alone is to be found all the Merit of both Sexes.

Women should be acquainted, that no Beauty has any Charm, but the inward one of the Mind; and that

that Gracefulness in their Manners is much more engaging than that of their Persons; that Meekness and Modesty are their true and lasting Ornaments: For she that has these is qualified as she ought to be, for the Management of a Family, for the Education of Children, for the Affection of her Husband, and submitting to a prudent Way of living. These only are the Charms that render Wives amiable, and give them the best Title to our Respect.

A prudent Woman is in the same Class of Honour as a wise Man.

Nothing can atone for the Want of Modesty and Innocence, without which Beauty is ungraceful, and Quality contemptible.

'Tis not the Lustre of Gold, the Sparkling of Emeralds and Diamonds, nor the Splendor of the Purple Tincture, that adorns or embellishes a Woman, but Gravity, Discretion, Humility, and Modesty.

'Tis not Chastity to be insensible of Youth and Beauty, nor Sobriety not to love Wine. 'Tis not abusing the Creature that is a Virtue, not omitting the Use of them.

Of LOVE and CONJUGAL VIRTUE.

A Fine Face is the finest of all Sights, and the sweetest Musick is the Sound of her Voice whom we love.

As nice as we are in Love, we pardon more Faults in Love than in Friendship. In Friendship we only see those Faults which may be prejudicial to our Friends: In those we love we see no Faults, but those by which we suffer.

No Disguise can long *conceal* Love where it is, nor *feign* it where it is not.

Love lends his Name to many a Correspondence, wherein he is no more concerned than the *Doge* in what is done in *Venice*.

The Madness of Love is to be sick on one Part, and cured in another. The Madness of Jealousy, to seek diligently, yet hope to lose one's Labour.

Women in Love sooner forgive great Indiscretions, than small Infidelities.

Prudence and Love are inconsistent; as the last increases, the other decreases.

Solid Love, whose Root is Virtue, can no more die than Virtue itself. But without Constancy, there is neither Love, Friendship, nor Virtue in the World.

A Husband seldom has a Rival, whom he does not make himself; and whom he does not, as it were, make a Present of to his Wife.

A Woman's Knowledge of her Duty to her Husband should appear so perfect, that it should seem like a Cement which joins Obedience so well with Command, that it can hardly be distinguish'd who commands, and who obeys.

He who gets a good Husband for his Daughter hath gain'd a Son; and he who meets with a bad one hath lost a Daughter.

When a sedate Temper meets with a brisk one, a passionate Man with a quiet Woman, an extravagant Husband with a frugal Wife, &c. the Bond of Union is rather strengthen'd than relax'd.

The Emperor *Conrade*, when he besieg'd *Guelphs* Duke of *Bavaria*, would not accept of any other Conditions than that the Men should be Prisoners; but that the Women might go out of the Town without Violation of their Honour, on Foot, and with so much only as they could carry about them: Which was no sooner known, but they contriv'd presently to carry out upon their Shoulders their Husbands and Children, and even the Duke himself. The Emperor was so affected with the Generosity of the Action, that he treated the Duke and his People ever after with great Humanity.

In Love there are two Sorts of Constancy: One arises from our continually finding in the beloved Person fresh Motives to Love; and the other proceeds from

from our making it a Point of Honour to be constant.

Love is easier to counterfeit than conceal; yet if Women did not flatter themselves, we should not so much impose on them. It is the Nature of the Creature makes the Honeyfuckle Poison to the Spider, and not the Bee.

As there is little or no Use to be made of a Mirror, though in a Frame of Gold, enchas'd with all the sparkling Variety of the richest Gems, unless it renders back the true Similitude of the Image it receives; so there is nothing of Profit in a great Portion, unless the Conditions, Temper, and Humour of the Wife be conformable to the Disposition and Inclination of the Husband, and that he sees the Virtues of his own Mind exactly represented in hers.

A virtuous Woman, when the Candle is taken away, and her Body not to be seen, her Chastity, her Modesty, and her peculiar Affection to her Husband, ought then to shine with the greatest Lustre.

Beauty in a virtuous Woman is like the Bellows, whose Breath is cold, yet makes others burn.

If you will be happy, never have above one Woman in your Bed, one Friend in your Bosom, and one Faith in your Heart.

A Father-in-Law loves his Daughter-in-Law, a Mother-in-Law her Son-in-Law; so both are reciprocal.

A cruel Stepmother hates her Husband's Children, and the more she loves her Husband, the more she hates them.

An unquiet Life between Man and Wife lessens both in the Esteem of their Neighbours.

What a ridiculous Oeconomy is there between a rampant Wife and a couchant Husband!

If you be able to live of yourself, and out of Debt, and design to marry, have a care you make not too great a Jointure out of your Lands, especially if you have Children by a former Wife: If you do, it will be more fatal and calamitous to your Family than any Debt.

A Man who spends his Estate without marrying his Daughters, paying his Debts, or laying it out to Advantage, may be well enough approv'd by every one but his Wife and Children.

Herodotus tells us, that in cold Countries Beasts very seldom have Horns, but in hot they have very large ones. This might bear a pleasant Application.

'Tis not always Courage makes a Man fight, nor Chastity that keeps Women from being Whores.

Reputation is a greater Tie upon Women than Nature, or they would not commit Murder to prevent Infamy.

When a Woman has granted one Thing, she can afterwards deny Nothing.

A Woman may appear the greater Fortune, but not a greater Beauty, for her Dress: And as Fools are never more provoking, than when they are endeavouring at Wit; so ugly Women are never more nauseous, than when they would be Beauties.

What they do in Heaven we are ignorant of; what they do not we are told expressly, that they neither marry, nor are given in Marriage.

Venus, a beautiful good-natur'd Lady, was the Goddess of Love; *Juno*, a terrible Shrew, the Goddess of Marriage: And they were always mortal Enemies.

Of the PASSIONS.

SO much Injustice and Self-Interest enter into the Composition of the Passions, that 'tis very dangerous to obey their Dictates: We ought to be on our Guard against them, even when they seem most reasonable.

The weakest Judgments have the strongest Passions.

The Passions are the only Orators that always succeed. They are, as it were, Nature's Art of Eloquence,

quence, fraught with infallible Rules; and the plainest spoken Man, assisted by Passion, will persuade more than the most eloquent without it.

Absence lessens small Passions, and increases great ones; as the Wind extinguishes Tapers, and kindles Fires.

Passion often makes a Fool of a Man of Sense, and sometimes a Man of Sense of a Fool.

Our Passions are like Convulsion-Fits, which, though they make us stronger for the Time, leave us the weaker ever after.

He that overcomes his Passions conquers his greatest Enemies.

There is no ill Thing which a Man does in his Passion, but his Memory will be reveng'd for it afterwards.

While the Heart is still agitated by the Remains of a Passion, 'tis more susceptible of a new one than when entirely at Rest.

A good-natur'd Man has the whole World to be happy out of. Whatever Good befalls his Species, a well-deserving Person promoted, a modest Man advanc'd, an indigent one reliev'd, all this he looks upon as a remoter Blessing of Providence on himself; which then seems to make him amends for the Narrowness of his own Fortune, when it does the same Thing he would have done, had it been in his Power: For what a luxurious Man in Poverty would want for Delicacies, for Horses and Footmen, a good-natur'd Man wants for his Friend or the Poor.

Great Numbers are not of much Import in Armies where Courage is wanting; for, as *Virgil* says, it never troubles the Wolf how many the Sheep be.

None but the Resolute can be truly good-natur'd; such as commonly seem so are only weak, and are easily sour'd

Dastardly Men are like sorry Horses, who have but just Spirit and Mettle enough to be mischievous.

We often hate we know not why, without examining either the good or bad Qualities of the Per-

son; and this senseless Aversion of ours will sometimes fall upon Men of extraordinary Merit. 'Tis the Business of Reason to correct this blind Passion, which is a Reproach to it; for is there any thing more unjust, than to have an Aversion to those that are an Honour to Human Nature?

There is a Dignity in good Sense, which is offended and defac'd by Anger.

To be angry is to revenge the Faults of others upon ourselves.

It is impossible that an ill-natur'd Man can have a publick Spirit; for how should he love ten thousand Men, who never lov'd one?

Men mean so very well to themselves, that they forget to mean well to any body else.

He that can be quite indifferent when he sees another Man injur'd, hath a lukewarm Honesty that a wise Man will not depend upon.

Cruelty is so contrary to Human Nature, that it is distinguish'd by that scandalous Name, *Inhumanity*.

There is a Kind of Shame in being happy at the Sight of certain Miseries.

He that hinders not a Mischief, when it is in his Power, is guilty of it.

The general Cry is against Ingratitude, but sure the Complaint is misplac'd; it should be against Vanity: None but direct Villains are capable of wilful Ingratitude, but almost every body is capable of thinking he hath done more than another deserves, while the other thinks he hath receiv'd less than he deserves.

The ungrateful Person is a Monster which is all Throat and Belly, a Kind of Thoroughfare or Common Sewer for the good Things of this World to pass into.

The Temper of Mind is no more in my Power, than the Health of Body; and we cannot ensure ourselves from being angry To-morrow, any more than from having a Fit of the Cholick.

Anger may have some Excuse for being blind, but Malice none; for Malice hath Time to look before it.

Malice may be sometimes out of breath, Envy never: A Man may make Peace with Hatred, but never with Envy.

Malice is a greater magnifying Glass than Kindness.

Malice is of a low Stature, but it hath very long Arms: It often reacheth into the next World; Death itself is not a Bar to it. If it did not sometimes cut itself with its own Edge, it would destroy the World.

The most tolerable Sort of Revenge is for those Wrongs which there is no Law to remedy. But then let a Man take heed that the Revenge be such that there is no Law to punish, else a Man's Enemy is still beforehand, and is two for one.

Not to do Evil is better than the sharpest Sorrow for having done it, and to do Good is better and more valuable than both.

He that envieth maketh another Man's Virtue his Vice, and another Man's Happiness his Torment; whereas he that rejoiceth at the Prosperity of another is Partaker of it.

It is impossible for a Man engag'd in any wicked Way, to have a clear Understanding of it, and a quiet Mind in it together.

Praise is the Daughter of present Power.

A little Vanity may be allow'd in a Man's Train, but it must not sit down at a Man's Table.

Without some Share of Vanity, Men's Talents would be bury'd like Ore in a Mine unwrought.

If Vanity don't overturn all the Virtues, it certainly makes them totter.

The strongest Passions allow us some Rest, but Vanity keeps us perpetually in Motion. *What a Dust do I raise!* says the Fly upon the Coach-Wheel: And, *What a Rate do I drive at!* says the same Fly upon the Horse's Buttock.

A Man

A Man should never glory in that which is common to a Beast; nor a wise Man in that which is common to a Fool; nor a good Man in that which is common to a wicked Man.

A seeming Modesty is a surer Evidence of Vanity, than a moderate Degree of Assurance. A Gnat that had planted himself upon the Horn of a Bull, very civilly hegg'd the Bull's Pardon: *But rather than incommode you, says he, I'll remove.*

The same Pride which makes a Man mount himself haughtily over his Inferiors, forces him to crawl vilely before those that are above him.

If we were not proud ourselves, we should not so much complain of the Pride of others.

That Pride which leads to a good End cannot be a Vice, since it is the Beginning of a Virtue.

A moderate Degree of Pride has this Advantage, that it prepossesses several in our Favour, while the Bashful are too often thought to deserve nothing.

The greatest Ornament of an illustrious Life is Modesty and Humility, which go a great way in the Character even of the most exalted Princes.

Humility is no doubt a great Virtue, but it ceases to be so when it is afraid to scorn an ill thing.

Modesty, if it were to be recommended by nothing else, this were enough, that the pretending to little leaves a Man at Ease; whereas Boasting requires a perpetual Labour to appear what he is not. If we have Sense, Modesty best proves it to others; but if we have none, it best hides the Want of it: For as Blushing will sometimes make a Whore pass for a virtuous Woman, so Modesty may make a Fool seem a Man of Sense.

Hope is generally a wrong Guide, though it is very good Company by the Way: It brushes through Hedge and Ditch, till it comes to a great Leap, and there it is apt to fall and break its Bones.

Affection is still a Briber of the Judgment, and it is hard to admit a Reason against the Thing we love,

or to confess the Force of an Argument against Interest.

The best need Afflictions for a Trial of their Virtue. How can we exercise the Grace of Contentment, if all Things succeed well? or that of Forgiveness, if we have no Enemies?

No Line holds the Anchor of Contentment so fast as a good Conscience; this Cable is so strong and compact, that when Force is offer'd to it, the straining rather strengthens, by uniting the Parts more close.

It is a common Observation, that no Man is content with his own Condition, though it be the best; nor dissatisfied with his own Wit, though it be the worst.

If he only is poor who desires much, and is always in Want, the Ambitious and the Covetous languish in extreme Poverty.

Ambition often puts Men upon doing the meanest Offices; so Climbing is perform'd in the same Posture with Creeping.

We pass often from Love to Ambition, but we seldom return from Ambition to Love.

To judge of Love by most of its Effects, one would think it more like Hatred than Kindness.

The Motives of the best Actions will not bear too strict an Enquiry. It is allowed that the Cause of most Actions, good or bad, may be resolved into the Love of ourselves; but the Self-Love of some Men inclines them to please others, and the Self-Love of others is wholly employ'd in pleasing themselves. This makes the great Distinction between Virtue and Vice. Religion is the best Motive of all Actions, yet Religion is allowed to be the highest Instance of Self-Love.

Of VIRTUES *and* VICES.

ESTEEM to Virtue is like a cherishing Air to Plants and Flowers, which maketh them blow and prosper; and for that Reason it may be allowed to be, in some Degree, the Cause as well as the Reward of it.

Virtue is but a poor Reward to itself, yet very rarely has any other.

A virtuous Habit of the Mind is so absolutely necessary to influence the whole Life, and beautify every particular Action; to over-balance or repel all the gilded Charms of Avarice, Pride, and Self-Interest; that a Man deservedly procures the lasting Epithets of *good* or *bad*, as he appears either sway'd by, or regardless of it.

We are so prejudiced in favour of ourselves, that we often take for Virtue what is but Vice in the Shape of Virtue.

The true Way to advance another's Virtue is to follow it; and the best Means to cry down another's Vice is to decline it.

A Man of Virtue is an Honour to his Country, a Glory to Humanity, a Satisfaction to himself, and a Benefactor to the whole World: He is rich without Oppression or Dishonesty, charitable without Ostentation, courteous without Deceit, and brave without Vice.

Virtuous Persons are by all good Men openly reverenc'd, and even silently by the Bad; so much do the Beams of Virtue dazzle even unwilling Eyes.

You must labour and climb the Hill, if you would arrive at Virtue, whose Seat is upon the Top of it: It is a great Encouragement to well-doing, that when you are once in the Possession of Virtue it is your own for ever.

That calm and elegant Satisfaction, which the Vulgar call *Melancholy*, is the true and proper Delight of
Men

Men of Knowledge and Virtue. What we take for Diversion is but a mean Way of Entertainment, in Comparifon of that which is found in confidering and knowing ourfelves.

Virtue is like precious Odours, fragrant by being crush'd; for Prosperity beft discovers Vice, but Adverfity beft discovers Virtue.

When a Man has got fuch a great and exalted Soul, as that he can look upon Life and Death, Riches and Poverty, with Indifference; and clofely adheres to Honesty, in whatever Shape fhe presents herfelf; then it is that Virtue appears with fuch a Brightnefs, as that all the World muft admire her Beauties.

Goodnefs is generous and diffufive; 'tis Largenefs of Mind, and Sweetnefs of Temper; modeft and fincere, inoffenfive and obliging. Where this Quality is predominant, there's a noble Forwardnefs for publick Benefit; an Ardour to relieve the Wants, to remove the Oppreffions, and better the Condition of all Mankind.

A Man of Merit is a Flower, which is not valu'd for its Colour only; we call it by its Name; 'tis cultivated for its odoriferous Scent and Beauty; 'tis one of the Graces of Nature, one of thofe Things which beautify the Creation: It has been admired by all Men in all Ages; our Fathers fet a high Value on it, and we in Imitation of them have as great an Opinion of it; nor can the Difguft and Antipathy of any particular Perfons injure its Reputation.

Virtue is never the lefs venerable for being out of Fashion.

If 'tis common to be touch'd with Things rare, how comes it that we are fo little touch'd with Virtue?

He who thinks no Man above him but for his Virtue, none below him but for his Vice, can never be obfequious or affuming in a wrong Place.

There is a Mean in all Things; even Virtue itfelf has its ftated Limits, which not being ftrictly obferv'd, it ceafes to be Virtue.

Inno-

Innocency is the greatest Felicity, and a good Conscience is a continual Feast: This is the Musick which makes a merry Heart; this makes the Prisoner sing, when the Jailor trembles.

To relieve the Oppressed is the most glorious Act a Man is capable of; it is in some measure doing the Business of God and Providence.

A Forwardness to oblige doubles the intrinsick Worth of the Obligation: In these Cases, whatever is done with Pleasure is always received so.

If the Giver appears unwilling to part with his Gift, or if it cleaves to his Fingers, it proves a more disgustful Thing than a civil Refusal.

Gifts are never so much esteemed for their own sake, as for shewing the benign Disposition of the Giver.

Charity and Liberality is a Paradox to the Covetous. The Doctrine that teaches Alms, and the Persons that need them, are by such equally sent packing. Tell a Miser of Bounty to a Friend, or Mercy to the Poor, and point him out his Duty with an Evidence as bright and piercing as the Light, yet he will not understand it, but shuts his Eyes as close as he does his Hands; he resolves not to be convinced.

Wherever I find a great deal of Gratitude in a poor Man, I take it for granted there would be as much Generosity if he were a rich Man.

There is no Excess in the World so commendable as an Excess of Gratitude.

No Object is more pleasing to the Eye, than the Sight of a Man whom you have obliged; nor any Musick so agreeable to the Ear, as the Voice of one that owns you for his Benefactor.

There is nothing worth being dishonest. Crimes, though secret, are never secure; Providence has set up Racks and Gibbets in the Consciences of Transgressors: they all carry *Cain's* Fears about them. He that deserves Punishment expects it, and is ever in Apprehension till detected; his very Sleep is painful, and Life a Terror.

'Tis safer sleeping in a good Conscience than a whole Skin.

Nothing is truly infamous but what is wicked, and therefore Shame can never disturb an innocent and virtuous Mind.

There needs but one bad Inclination to make a Man vicious; but many good ones are necessary to make him virtuous.

Vicious Habits are so great a Stain to Human Nature, and so odious in themselves, that every Person actuated by right Reason would avoid them, though he was sure they would always be conceal'd both from God and Man, and had no future Punishment entail'd upon them.

'Tis difficult for a Man of Sense to be a Knave: A true and sharp Genius conducts to Order, Truth, and Virtue.

When one Knave betrayeth another, the one is not to be blam'd, nor the other to be pitied. When they complain of one another as if they were honest Men, they ought to be laugh'd at as if they were Fools.

There is no such Thing as a venial Sin against Morality, no such Thing as a small Knavery: He that carries a small Crime easily, will carry it on till it grows a great one. But the little Knaves are the greater of the two, because they have less the Excuse of Temptation.

Every State and Condition of Life, attended with Virtue, is undisturbed, and perfectly delightful.

Knavery is so humble, and Merit so proud, that the latter is thrown down because it cannot stoop.

A Knave leans sometimes so hard upon his own Impudence, that it breaks and lets him fall.

There is not so pleasant a Quarry, as a Knave taken in a Net of his own making

Nothing can be more unjust or ungenerous than to play upon the Belief of a harmless Person; to make him suffer for his good Opinion, and fare the worse for thinking me an honest Man. There cannot be a

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greater Treachery, than first to raise a Confidence, and then to deceive it.

The Use of Talking is almost lost in the World by the Habit of Lying.

A Man that renounceth Truth runs away from his Trial in the World.

A Lie is like a Vizard, that may cover the Face indeed, but can never become it; nor yet does it cover it so, but that it leaves it open for Shame to enter. It brands a Man with a lasting indelible Character of Ignominy and Reproach, and that indeed so foul and odious, that the usurping Hectors, who pretend to Honour without Religion, think the Charge of a Lie a Blot upon them not to be wash'd out, but by the Blood of him that gives it.

To lie to the Prejudice of others argues Malice and Villany; to lie in Excuse of ourselves, Guilt and Cowardice.

Half the Truth is often as arrant a Lie as can be made.

A Man that doth not tell all the Truth ought to be hang'd for a Clipper.

An Excuse is worse and more terrible than a Lie; for an Excuse is a Lie guarded.

By one single Lie a Man loses all his good Name; Deceit goes for false Coin, and the Deceiver for the Coiner, which is still worse.

One of God's Judgments against Swearers is, that the Number of their Oaths discredits the Truth they would enforce.

Perjury is not only a Wrong to particular Persons, but Treason against human Society; subverting at once the Foundations of publick Peace and Justice, and the private Security of every Man's Life and Fortune.

Treachery attended with Perjury is in reality more execrable even than Atheism. The Man, who binds himself with an Oath to that Faith which he intends to violate, declares he despises God, and that he fears his Fellow-Creatures; and what System can appear to the
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the Eye so absurd and monstrous, as this of being a Coward in regard to Men, yet hardy against their Creator?

Take heed of Drunkenness; it is like a Wound in the Sword-Hand; a Man is disabled in that which should defend him; he drops his Guard, and his Heart lies open to the next Pass.

The Sight of a Drunkard is a better Sermon against that Vice, than the best that ever was preach'd upon that Subject.

Whores participate so far of the Nature of Devils, that they are not only instrumental in the Sin, but many times in the Punishment.

There is much more true Pleasure in subduing our Lusts, than in fulfilling them. Earth affords no Joy equal to the Peace of a good Conscience. Excess is a pleasurable Evil, that smiles and seduces, enchants and destroys.

There are very few who know how to be idle and innocent: By doing nothing, we learn to do ill.

An idle Person is a kind of Monster in the Creation; all Nature is busy about him. How wretched is it to hear People complain that the Day hangs heavy upon them, that they do not know what to do with themselves! How monstrous are such Expressions among Creatures who can apply themselves to the Duties of Religion and Meditation, to the reading of useful Books; who may exercise themselves in the Pursuits of Knowledge and Virtue, and every Hour of their Lives make themselves wiser and better than they were before!

A Breach of Trust is as heinous an Aggravation of Theft, as pretended Friendship is of Murder.

'Tis as impossible for a dishonest Person to be a good Servant, as it is for a Madman or an Idiot to govern himself, or others, by the Laws of Common Sense.

Virtue in Retirement and Obscurity is like a Coal under the Ashes, wasting away itself, and profiting nobody.

The Humour of exploding many things under the Notion of Trifles, Fopperies, and only imaginary Goods, is a very false Proof either of Wisdom or Magnanimity, and a great Check to virtuous Actions. For Instance, with regard to Fame: There is in most People a Reluctance and Unwillingness to be forgotten. We observe even among the Vugar, how fond they are to have an Inscription over their Grave. It requires but little Philosophy to discover and observe, that there is no intrinsic Value in all this; however, if it be founded in our Nature, as an Incitement to Virtue, it ought not to be ridiculed.

Of EXTRAVAGANCE and AVARICE.

SOME rich Men starve to-day, for fear of starving to morrow, (as a Man leaps into the Sea to avoid being drown'd) and the Indigent often consume in an Hour, what they may feel the Want of for a Year: As if old People hoarded Money because they cannot want it, and young ones threw it away because it is necessary to their Subsistence.

If Covetousness resembles a Dropsy, Extravagance resembles Madness; and it would be as just to prescribe Laws for Extravagants, as Guardians to Idiots.

We daily see young Flaunters in gilt Chariots, dashing the Dirt upon wiser People; then presently afterwards walking the Streets, and receiving the Dirt of others.

The hoarding Miser torments himself; and the Spendthrift punishes the Innocent. The Hoarder heaps up for others; and the Prodigal scatters what others had heaped. The Hoarder thinks so much of the Time to come, as to forget the present; the Squanderer has his Thoughts so much taken up with the present, as to forget the future. The first lives as if
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he was never to die, and the last as if he had but a Day to enjoy. Both are unprofitable Members of Society; the one occasioning a Stoppage in the Circulation, and the other an Hæmorrhage. The hoarding Miser is like a Fog that infests the Air; the Prodigal resembles an outrageous Storm, that overturns all in its Way. The Hoarder passes restless Nights, though he has nothing to fear; the Squanderer sleeps sound, and leaves Want of Repose to his Creditors. The hoarding Miser is a ridiculous Creature, and the Prodigal a noxious Animal.

When we are young, we keep for Old Age; when we are old, we save for Death. A Prodigal makes a pompous Funeral, and devours the rest.

The Character of Covetousness is what a Man generally acquires more through some Niggardliness, or ill Grace, in little and inconsiderable Things, than in Expences of any Consequence. A very few Pounds a Year would eate a Man of the Scandal of Avarice.

Coveting what we need not takes from us the true Use and Fruition of what we already have.

Considering a Miser's Fears, his starting Sleeps; that whilst he has all the anxious and distracting Cares and Vexations that attend the Possession of an Estate, he is so bewitch'd as to undergo all the Inconveniences of Poverty; his Condition is so very wretched, that one of the greatest Curses a Man can wish him is, that he may live long

He is rich enough that needs neither flatter nor borrow, and truly rich that is satisfied: Want lies in Desire.

Sordid Selfishness contracts and narrows our Benevolence, and causes us, like Serpents, to infold ourselves within ourselves, and to turn out our Stings to all the World besides.

History tells us of illustrious Villains, but there never was an illustrious Miser in Nature.

'Tis as disgraceable to a Prodigal to keep an Account of his Expences, as 'tis to a Sinner to examine

his Conscience; the deeper they search, the worse they find themselves.

There cannot be a more ridiculous Folly than to spend high, in Confidence of Reversions and distant Expectations.

Examples make greater Impressions upon us than Precepts: The Sight of Sir *Edward B*— running after a Coach for Six-pence will sooner reclaim a Prodigal than a Sermon.

There are some People who are badly lodged, lie hard, wear wretched Cloaths, and eat the worst Meat; who deprive themselves of the Society of Men, and live in a continual Solitude; who are in Pain for the Time present, past, and to come; whose Lives are a perpetual Penance; who have cunningly found out the most troublesome Way to Perdition: I mean the Covetous.

Misers mistake Gold for their Good, whereas 'tis only a Means of attaining it.

Avarice is more opposite to Oeconomy than Liberality.

Extreme Avarice almost always makes Mistakes. There is no Passion that oftener misses its Aim; nor on which the Present has so much Influence, in Prejudice of the Future.

A covetous rich Man may be said to freeze before the Fire, to be a mere Dog in a Wheel, that toils to roast Meat for other Men's eating.

Of FRIENDSHIP.

CICERO used to say, that it was no less an Evil to be without a Friend, than to have the Heavens without a Sun. And *Socrates* thought Friendship the sweetest Possession, and that no Piece of Ground yielded more pleasant Fruit than a true Friend.

Only

Only good and wise Men can be Friends; others are but Companions.

The Kindnesses of a Friend lie deep; and whether present or absent, as Occasion serves, he is solicitous about our Concerns.

A Friendship with a generous Stranger is commonly more steady than with the nearest Relation.

There is no Pre-eminence among true Friends; for whether they are equally accomplished or not, they are equally affected to one another.

Anger among Friends is *unnatural*, and therefore, when it happens, is more tormenting.

An estranged Friend is apt to overflow with Tenderness and Remorse, when a Person that was once esteemed by him undergoes any Misfortune.

The best Friendship is to prevent a Request, and never put a Man to the Confusion of Asking. To *ask* is a Word that lies heavily on the Tongue, and cannot well be utter'd, but with a dejected Countenance. We should therefore strive to meet our Friend in his Wishes, if we cannot prevent him.

A Man may have a thousand intimate Acquaintance, and not a Friend among them all. If you have one Friend, think yourself happy.

An Enemy that disguises himself under the Veil of Friendship, is worse than he who declares open Hostility.

A Man may easily secure himself from open and professed Enemies; but from such as, under a Pretence of Amity, design him an Injury, there is no Sanctuary. Who would imagine, that a pleasing Countenance could harbour Villainy, or that a Smile could sit upon the Face of Mischief?

Whosoever would reclaim his Friend, and bring him to a perfect Understanding of himself, may privately admonish, but must never publicly reprehend him. An open Admonition is open Disgrace.

Two Persons will not be Friends a long time, if they cannot forgive each other little Failings.

All Men have their Frailties; whoever looks for a Friend without Imperfections, will never find what he seeks. We love ourselves with all our Faults, and we ought to love our Friend in like manner.

It is with sincere Affection, or Friendship, as with Ghosts and Apparitions; a Thing that every body talks of, and scarce any body hath seen.

Whoever moves you to part with a true and tried Friend, has certainly a Design to make way for a treacherous Enemy.

Some Cases are so nice, that a Man cannot appear in them himself, but must leave the soliciting wholly to his Friend. A Man cannot recommend himself without Vanity, nor ask many times without Uneasiness: But a kind Proxy will do Justice to his Merits, relieve his Modesty, and effect his Business without blushing.

There is requisite to Friendship more Goodness and Virtue, than Dexterity, Wit, or Height of Understanding, it being enough that Men have sufficient Prudence to be as good as they should be, in order to the compleating a virtuous Friendship.

A true Friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends courageously, and continues a Friend unchangeably.

We are not much troubled at the Misfortunes of our Friends, when they give us an Opportunity of signalizing our Affection for them.

Never make a Coward your Friend, or a Drunkard your Privy-Counsellor; for the one upon the Approach of the least Danger will desert you, and the other will discover all your Secrets: Both are dangerous to Human Society.

Never make a Friend on a sudden; for though the first Affection makes the deepest Impression, yet that Love is held most permanent which dives into the Soul by soft Degrees of mutual Society, and comes to be matured by Time.

Harmony

Harmony of Temper begets and preserves Friendship; but disagreeing Inclinations are like improper Notes in Musick, that serve only to spoil the Concert and offend the Ear.

If my Friend falls into any notorious Vice, yet I have a Regard for him; for though the Friend be gone, yet still the Man remains; and though he hath forfeited my Friendship, yet still I owe him my Charity.

Recommend the good Actions of your Friend, rather than publish his bad ones.

A Man hath not the Relief of being angry at the Blows of a mistaken Friend.

There must be a nice Diet observ'd to keep Friendship from falling sick; nay, there is more Skill necessary to keep a Friend, than there is to reclaim an Enemy.

Those who slight and disoblige their Friends shall infallibly come to know the Value of them, by having none when they shall most need them.

The common People look upon Friendship as an offensive and defensive Alliance, on all Occasions, good, bad, and indifferent.

If a Man, out of Love to his Friend, should fight a Duel for him, that is, should risk the losing of his Body and Soul for his Friend, this is certainly sinful; unless we presume it an heroicall Virtue to be damn'd for a Friend.

When a Drunkard, a Robber, an Adulterer, &c. is accused, these vulgar Wretches think it their Duty to defend or bring off their Friends, and censure those who will not endeavour to blench and conceal such Enormities. But if this be Friendship, the Patronizing of Thieves and Robbers is Virtue.

As Hatred has a stronger and quicker Effect than Friendship, one Enemy may do us more Hurt than ten Friends can do us Good. Therefore avoid chusing an angry Man or your Friend, as you would Blows, Dishonour, and Clamour; and chusing a Drunkard,

or

or a Whoremonger, as you would the Discovery of your Secrets.

Antiphones wonder'd at those that in buying an earthen Dish were careful to sound it, lest it had a Crack, yet so careless in the Choice of Friends, as to take them flaw'd with Vice.

Do Good to thy Friend, for that will increase his Friendship, and do Good to thy Enemy, for that will lessen his Hatred.

The Wounds of an ancient Enmity leave their Scars behind them, which seldom are healed so well to the Sight, but they lie open to the Memory.

The Lukewarmness of a Friend is more nauseous than the Satire of an Enemy.

'Tis more dishonourable to distrust a Friend than to be deceiv'd by him.

That Kind of Deceit which is cunningly laid, and smoothly carried on, under a Disguise of Friendship, is of all others the most impious and detestable.

Though the general Friendships of the World will deserve the Name of Friendships, yet a Man may make use of them on Occasion, as of a Traffick whose Return are uncertain, and in which 'tis usual to be cheated.

The greatest Effort of Friendship is not the discovering our Faults to a Friend; 'tis the pointing out to him his own.

Of SECRECY.

A Man without Secrecy is an open Letter for every one to read,

An Habit of Secrecy is both politick and moral. Where there is D^{pt}h, Secrets are ever best conceal'd; for there must needs be a great deal of Room, and large Spaces, where all that is thrown in may be easily kept. Reservedness proceeds from the great Com-

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mand one has over one's self, and that is indeed a real Triumph. We pay Tribute to as many Persons as we discover ourselves to.

Never reveal thy Secrets to any, except it is as much their Interest to keep them, as it is yours they should be kept. Only trust thyself, and another shall not betray thee.

The Tongue is a wild Beast, very difficult to be chained again, when once let loose.

We seldom repent talking too little, but very often talking too much.

Silence is the Sanctuary of Prudence: A Resolution discover'd seldom meets with due Esteem. He that declares himself is obnoxious to Censure; and if he succeeds not, he is doubly wretched.

Look upon Secrets entrusted to you, as Pledges you cannot in Honour part with, except where the Interest of your Country is concern'd.

He that hath entrusted his Secret to another, hath made himself his Slave.

When you let the Secret of your Friend go out of your Lips, believe that Friendship, Fidelity, Honour, Honesty, Wisdom and Justice, go out of your Soul at the same Time; and that the Difference between you and a Beast is; that the Brutality of the Beast consists in not being able to speak, and yours in not being able to hold your Tongue.

Be careful of the Secrets of the Family where you live, from whence hardly the most indifferent Circumstance must be divulged; for he that will drop any thing indiscreetly, may very justly be thought to retain nothing: And those who are upon the Watch for Information, will, from a very remote Hint, conjecture all the rest.

'Tis much safer to be ignorant of Secrets which are difficult and dangerous *to be kept*, than to know them.

All Trust is dangerous, if 'ti not entire; we ought on most Occasions to speak all, or conceal all. We shall presently tell him too much, from whom we think

think it convenient to hide the least Circumstance.

MERCHANTS *and* TRADESMEN.

A Tradesman's Principle is too often his Interest, and his Interest his Principle.

He that keeps his Accounts will keep his Family, but he that keeps no Account may be kept by the Parish.

A Knave may get more than an honest Man for a Day; but the honest Man will get most by the Year.

A diligent careful Master makes a good Servant, but he that is careless makes all his People Partners.

Settle your Differences yourselves, if you would make an End of them; but if you would have them endless, call in the Lawyers.

Every Man is honest till he is found out, and when that happens every body knew it.

A Tradesman's Catechism is contain'd in his Leidger, and his Alphabet is the Key to it.

The Parson tells you the three best Books are the Bible, the Common-Prayer, and the Whole Duty of Man; but the Tradesman refers you to his Waste-Book, Journal, and Leidger.

YOUTH *and* EDUCATION.

WHERE a Child finds his Parents his Perversers, says Dr. South in one of his Sermons, he cannot so properly be said to be *born*, as to be *dami'd* into the World; and better were it by far to be *un-born* and *unbegotten*, than to come to ask a Blessing of those

those whose Conversation breaths nothing but Contagion and a Curse. So impossible, and so much a Paradox is it, for any Parent to impart to his Child his Blessing and his Vice too.

Youth is a continual Drunkenness; 'tis the Fever of Reason.

It is a real Hardship for a young Man to be trusted with himself and his Estate, before those Years that give Maturity to his Reason and Judgment.

Learning is like Mercury, one of the most powerful and excellent Things in the World in skilful Hands, but in unskilful the most mischievous.

What Sculpture is to a Block of Marble, Education is to a human Soul. The Philosopher, the Saint, and the Hero, the wise, the good, or the great Man, very often lie hid in a Plebeian, which a proper Education might have disinterred, and have brought to Light.

That Man must have a strange Value for Words, when he can think it worth while to hazard the Innocence and Virtue of his Son for a little *Greek* and *Latin*; whilst he should be laying the solid Foundations of Knowledge in his Mind, and furnishing it with just Rules to direct his future Progress in Life.

To be prudent, honest, and good, are infinitely higher Accomplishments than the being nice, florid, learned, or all that which the World calls great Scholars and fine Gentlemen.

Of CONVERSATION.

Resolve to speak and act well in Company, in spite of those that do ill; whose Vice, set against thy Virtue, will render it more conspicuous and excellent.

It is a sure Method of obliging in Conversation, to shew a Pleasure in giving Attention.

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The Wit of Conversation consists more in finding it in others, than shewing a great deal yourself.

There are braying *Men* in the World, as well as braying *Asses*; for what's loud and senseless Talking, Huffing, and Swearing, any other than a more fashionable Way of *Braying*?

Conversation is generally confin'd to indifferent, low, or perhaps vicious Subjects; and all that is serious or good is almost banish'd the World. Some are so black in the Mouth, as to utter nothing that is decent; supplying Want of Wit with Want of Modesty, and Want of Reputation with Want of Shame.

It is good not to conceive such a high Notion of People, as to become bashful in their Presence.

A Jest, told in a grave Manner, has the better Effect: but you extinguish the Appetite of Laughter in others, if you prevent them by your own.

Good-Nature (says a polite Author) is more agreeable in Conversation than Wit, and gives a certain Air to the Countenance, which is more amiable than Beauty.

'Tis ungenerous to give a Man Occasion to blush at his own Ignorance in any one Thing, who perhaps may excel us in many.

Discretion of Speech is more than Eloquence; and to speak agreeably to him with whom we converse, is more than to speak in exact Order.

Common Swearing in a Man shews a perpetual Distrust of his own Reputation, and is an Acknowledgment that he thinks his bare Word not to be worthy of Credit.

Men are pleas'd with a *Jester*, but never esteem him. A *merry Fellow* is the *saddest Fellow* in the World.

He that hath a satyrical Vein, as he maketh others afraid of his Wit, so he had need be afraid of others Memory.

The Talent of turning Men into Ridicule, and exposing those we converse with, is the Qualification of
little

little ungenerous Tempers. The greatest Blemishes are often found in the most shining Characters: But what an absurd Thing is it, to pass over all the valuable Parts of a Man, and fix our Attention on his Infirmities; to observe his Imperfections more than his Virtues!

In Company have due Regard to Ages, Sexes, Characters, Professions, Times and Places: Let nothing escape you that may offend any of the Senses.

Hold yourself in Restraint, without putting any Restraint upon others; and if any make a Step to oblige you, make two to acknowledge it.

Lolling, Drumming with the Fingers, Whistling, Laying up the Legs, Yawning, Sleeping, or any thing that implies Weariness or Disrespect, is carefully to be avoided in all Companies.

The reciprocal *Respect* that is due from Man to Man ought always to appear in Company, and curb all the Irregularities of our Fancies and Humours, that hinder those we converse with from being pleased both with us and themselves.

Let a Man be never so perfect, he sometimes stands in Need of Counsel: He that will take none is an incorrigible Fool. The most intelligent Person ought to make Room for good Advice.

If Judgment be necessary in writing a Letter, which is premeditated Conversation by Paper, far more is it requir'd in ordinary Conversation, which brings the Merit of People under a sudden Test.

Take heed not to be vain in censuring of Words, lest that make thee to be taken for a Pedant. To speak to the Purpose is more necessary, than to speak eloquently.

It is flattering some Men to endure them: Present Punishment attendeth the Fault.

A *following* Wit will be welcome in most Companies; a *leading* one lieth too heavy for Envy to bear. Out-doing is so near reproaching, that it will generally be thought very ill in Company: As any thing

that shineth doth in some measure tarnish every thing that standeth next to it.

Endeavour to make Peace among thy Neighbours : it is a worthy and reputable Action, and will bring greater and juster Commendations to thee, and more Benefit to those with whom thou conversest, than Wit or Learning, or any of those so much admir'd Accomplishments.

All Societies of bad Men are Gangs of Conspirators.

Ill Company is like a Dog, who dirt's those most whom he loves best.

A Resolution never to deceive exposes a Man to be often deceiv'd.

Good Sense should be the Test of all Rules, both ancient and modern ; whatever is incompatible therewith is false.

It is in Disputes as in Armies, where the weaker Side sets up false Lights, and makes a great Noise, to make the Enemy believe they are more numerous and strong than they really are.

The BUFFOON.

Buffoonry and Scurrility are the Corruption of Wit, as Knavery is of Wisdom.

Buffoons are a Sort of Insects which breed in all Countries ; we can scarce step for fear of treading on them.

Be not ingenious at the Cost of another Man ; which is more odious in you, than prejudicial to him.

There are Abundance of obscene, a great many more railing and satyrical Wits, but very few delicate. A Man must have Manners and Politeness to trifle with a good Grace, and a copious Fancy to play handsomely

somely on little Things, to create Matter of Raillery, and make something out of nothing.

Seeing there is no Protection against the Sting of a malevolent Wit and licentious Tongue, if at any time you chance to be touch'd to the quick, turn wittily into a Jest what was rudely said in earnest.

'Tis easier to ridicule than commend; a very little Understanding serves for the first, but a Man must have a good deal of Judgment to do the latter properly.

Drolls and Buffoons, whilst they think to make Sport for others, commonly become Laughing-stocks themselves, to all but those who pity them.

That which stirs up our Laughter most commonly excites our Contempt: To please, and to make merriness, are two very different Talents.

There are Tyrants in Conversation, as well as on the Throne, who are not Men of half the Merit of those they insult.

To laugh at deformed Persons is inhuman, if not impious.

Old Age is too venerable for Raillery, and should be reverenc'd.

He who makes a Jest of the Frailties of Nature, upbraids the God of Nature.

The Unfortunate are fit Subjects of Compassion, not of Raillery.

Those who injure the Reputation or Fortune of another, for the sake of a Jest, deserve an infamous Punishment.

'Tis monstrous to consider how easy and pleas'd we are, when we rally, play upon, and despise others; and how angry and cholerick when we are ourselves rallied, play'd upon, and despis'd.

There is nothing more disagreeable than continual Jestings: By endeavouring to purchase the Reputation of being pleasant, one loses the Advantage of being thought wise. Some Minutes are to be allow'd to Mirth, and the rest to Seriousness.

There is somewhat that borders upon Madness in every exalted Wit.

He that affects always shewing his Wit, seldom fails of letting the World know he has little or none.

The CRITIC.

BY a Critic was generally understood a good Judge; but now, with us, it signifies no more than an unmerciful Fault-finder, two Steps above a Fool, and a great many below a wise Man.

Finding Faults is the most easy and vulgar Part of a Critic; whereas nothing shews so much Skill and Taste, as the being thoroughly sensible of the sublimest Excellencies.

The Laws of Civility generally oblige us to commend, what in Reason we cannot blame. Men should allow others Excellencies, were it but to preserve a modest Opinion of their own.

A little Wit, and a great deal of Ill-Nature, will furnish a Man for Satire; but the greatest Instance of Wit is to commend well.

Some will read over a Book with a View to find Fault: Like venomous *Spiders*, extracting a poisonous Quality, where the industrious *Bees* sip out a sweet and profitable Juice.

Censure always with Modesty and Caution, lest you forwardly condemn what you have not Skill to understand.

By the Rules of Justice, no Man ought to be ridiculed for any Imperfection, who does not set up for eminent Sufficiency in that Way wherein he is defective.

If we had no Faults ourselves, we should not take such Pleasure in observing those of others.

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He that can probe himself to cure his own Faults, will seldom need either the Surgery of his Friends or of his Enemies.

An ill Critic, said the Duke of *Buckingham*, is of all Sorts of Writers the most contemptible. They are no better than little Dogs that bark at a Traveller; if he be such a Fool as to stop his Journey, or so much as slash his Whip at them, he will draw on more Noise, and the Boys of the Town to boot; but if he rides on his Way, the poor Curs sneak away home, and are no more taken notice of.

'Tis a Sign of the last Necessity in an Author when he is forc'd to steal from himself; 'tis worse than robbing the Spital.

Of FLATTERY.

FLattery is compounded of the most sordid, hateful Qualities incident to Mankind, *viz.* Lying, Servility, and Treachery.

Flattery is a Sort of bad Money, to which our Vanity gives Currency.

He that reviles me, it may be, calls me Fool; but he that flatters me, if I take not good Heed, will make me so.

If we did not flatter ourselves, the Flattery of others could do us little Harm.

'Tis rude to refuse indifferently all Sorts of Praises: We ought to be sensible of those which come from good Men, who praise sincerely what is really commendable.

Few are so wise as to prefer useful Reproof to treacherous Praise.

The

The Fop.

WE are never made so ridiculous by the Qualities we *have*, as by those we *affect* to have.

There are a thousand Fops made by Art, for one Fool by Nature.

It is to Affectation the World owes its whole Race of Coxcombs; Nature, in her whole Drama, never drew such a Part; she has sometimes made a Fool, but a Coxcomb is always of a Man's own making.

A Beau dress'd out is as the Cinnamon-Tree, the Bark is more worth than the Body.

Though a Coat be never so fine that a Fool wears, 'tis still but a Fool's Coat.

Some Fops measure their Deserts by the Bulk of their Estates: Others assert a Claim to Brains, for their Accuracy in Modes and fashions; though at the same Time their Manners are corrupted, and Minds infected.

There is no such Fop as my young Master, who is a Fool of his Lady Mother's making: She blows him up into a Conceit of himself, and there he stops, without ever advancing one Step further: She makes a Man of him at sixteen, and a Boy all the Days of his Life after.

How great is the Madness of some particular Men, who, by being possess'd of great Estates, which their Fathers got for them by Trade and Industry, form themselves after the Manner of Princes have their Wardrobe, their Equipage, and by excessive Expences and ridiculous Stateliness provoke the Laughter of the whole Town, which they a while fancy is dazzled with their Lustre, till they ruin themselves in the End with striving to make themselves ridiculous.

Let your Apparel be fitted as nicely to your Estate, Years, and Profession, as to your Person.

If we cast an Eye into the gay World, what see we for the most part, but a Set of querulous, emaciated,

ciated, fluttering, and fantastical Beings, worn out in the keen Pursuit of Pleasure; Creatures that know, own, condemn, deplore, yet still pursue their own Infelicity; the decaying Monuments of Error, the thin Remains of what is call'd Delight?

Of GAMING.

HOW strangely infatuated are those, who, simply committing their Fortunes to mere Chance, throw away their Estates, and entail Want upon their Issue!

'Tis a Pity such Madmen are not restrained from ruining their poor innocent Wives, Children, Relations, Creditors, Dependents, &c. by a Law, That if any Commoner lose above an hundred Pounds at a Sitting, he shall be deemed a Lunatick, and have a Commission of Lunacy granted against him to his next of Kin.

Gaming, like a Quick-sand, swallows up a Man in a Moment. Our Follies and Vices help one another, and blind the Bubble, at the same Time that they make the Sharper quick-sighted.

A good Man will love himself too well to lose, and his Neighbour too well to win, an Estate by Gaming.

Of QUARRELS.

IF you be affronted, it is better to pass it by in Silence, or with a Jest, though with some Dishonour, than to endeavour Revenge. If you can keep Reason above Passion, that and Watchfulness will be your best Defendants.

Disputes

Disputes commonly begin in Mistakes, are carried on with Heat and Fury, and end in Reproach and uncharitable Names, and frequently in Blood.

None more impatiently suffer Injuries, than those that are most forward in doing them.

He that blows the Coals in Quarrels he has nothing to do with, has no Right to complain if the Sparks fly in his Face.

To carry inflaming Tales between Persons at Variance, is as dangerous an Office as holding a Wolf by the Ears.

What Men want of *Reason* for their Opinions, they usually supply and make up in *Rage*.

A Weather-cock, that is the Sport of every Wind, has more Repose than a cholerick Man; sometimes expos'd to the Scorn, sometimes to the Resentments, and always to the Abhorrence of all who know him.

By taking Revenge, a Man is but even with his Enemy; but in passing it over he is superior. *To err is Human, to forgive Divine.*

True Honour will pay treble Damages, rather than justify one Wrong by another. To wrong another, is not the Way to right thyself: Hurts are not healed with Hurts, nor Wounds with Wounds.

Make yourself agreeable, as much as possible, to All; for there is no Person so contemptible, but that it may be in his Power to be your best Friend, or worst Enemy.

Many take a Pride to insult over the Timorous; and mean and low Submissions do but swell them up to a more extravagant and remorseless Barbarity.

Of DETRACTION.

Slanderers are like Flies; they leap over all a Man's good Parts, to light upon his Sores.

The worthiest People are most injur'd by Slanderers; as we usually find that to be the best Fruit, which the Birds have been pecking at.

To be slander'd ranks us with Men of the greatest Merit, who could never escape the Calumnies of the Envious.

It is harder to avoid Censure, than to gain Applause; for this may be done by one great or wise Action in an Age; but to escape Censure, a Man must pass his whole Life without saying or doing one foolish Thing.

We are no more to hear Calumnies than to report them. It is a Sign of a bad Reputation, to take Pleasure in blasting the Credit of our Neighbours. He who sells his Neighbour's *Credit* at a low Rate, makes the Market for another to buy his at the same Price.

As a great Body is not without a like Shadow, neither can eminent Virtue escape without much Detraction.

We often use envenom'd Praise, which by a Side-Blow exposes in the Person we commend, such Faults as we durst not any other Way lay open.

Superiority in Virtue is the most unpardonable Provocation that can be given to a base Mind: Innocence is too amiable to be beheld without Hatred; and it is a secret Acknowledgment of Merit, which the Wicked are betray'd into, when they pursue good Men with Violence. This Behaviour visibly proceeds from a Consciousness in them, that other People's Virtue upbraids their own Want of it.

Men's Words are Bullets, that their Enemies take up and make use of against them.

There

There can hardly be a severer Thing said to a Man in this Age, than that he is like the rest of the World.

Slander would not stick, if it had not always something to lay hold of.

A Man who can allow himself the Liberty to slander, hath the World too much at his Mercy.

We tell others their Faults more out of Pride than a Desire they should mend, and call them to Account out of Ostentation, as if we ourselves were innocent.

Two Women seldom grow intimate, but at the Expence of a third Person, they make Friendships as Kings of old made Leagues, who sacrific'd some poor Animal betwixt them, and commenced strict Allies: So the Ladies, after they have pull'd some Character to pieces, are inviolable Friends.

What Mischief is it the Craft and Subtilty of a double Tongue cannot work upon a credulous Fool! Tale-Bearers ought to be hung up by the Tongue, Tale-Hearers by the Ears.

He whose guilty Conscience reflects dismal Images of himself, is willing to put the like ugly Shape upon others, and to conclude all Men the same, were they closely inspected: And when he can see but the least Glimmering of a Fault, takes it as a Proof of his Hypothesis, and with an envious Joy calls in as many Spectators as he can.

Mankind being apter to believe Evil than Good, even doubtful Acculations leave a Stain behind them, and often prove indelible Injuries to the Party accused.

Believe nothing against another, but upon good Authority; neither report what may hurt another, unless it be a greater Hurt to conceal it.

Hear not Ill of an Enemy: Believe not all you hear, nor report all you believe.

Where Jealousy holds the Scale, a Drop of Detraction will turn the Balance.

All Men revenge themselves on an Evil-speaker, by speaking Evil of him: And since he is alone, he will

will be sooner overcome than those he flanders, who are numerous. Calumny ought never to be the Subject of Satisfaction, nor the Comment of it. A Detractor is eternally hated; and if sometimes great Men converse with him, it is more for Pleasure to hear his Satires, than for any Esteem they have for him.

Those who are incapable of great Crimes, do not readily suspect others of them.

Of OLD AGE.

EVERY Man desires to live long, but no Man would be old.

Old Age gives *good Advice*, being no longer able to give *bad Example*.

Old Age is a Tyrant, which forbids the Pleasures of Youth on Pain of Death.

The Defects of the Mind, like those of the Face, grow worse as we grow old.

The Vices of Old Age have in them the Stiffness of it too: And as it is the unfittest Time to *learn*, so the Unfitness of it to *unlearn* will be found much greater.

An old Wrestler loves to look on and be near the Lists, though Feebleness will not let him offer at the Prize. An old Huntsman finds a Musick in the Noise of Hounds, though he cannot follow the Chase. An old Drunkard loves the Tavern, though he cannot go to it, but as he is supported and led by another, just as some are observ'd to come from thence. And an old Wanton will be doating upon Women, when he can scarce see them without Spectacles.

The Devil can neither drink, nor whore, nor play the Epicure, though he enjoy the Pleasures of all these at second hand, and by malicious Approbation.

There is as much Difference between the Pleasure a Man takes in his own Sins, and that which he takes

in other Men's, as there is between the Wickedness of a Man, and the Wickedness of a Devil.

An insufficient old Man marrying a young Wife, is like the Vanity of taking a fine House, and yet to be forc'd to lett Lodgings to help to pay the Rent.

Old Men have in some Degree their Reprisals upon younger, by making nicer Observations upon them, by Virtue of their Experience.

An old Man concludeth from his knowing Mankind, that they know him too, and that maketh him very wary.

An inquisitive and virtuous Soul improves daily in Knowledge: And though the Body decays, and all bodily Pleasures with it, Wisdom and Counsel, Piety and Devotion, is the Crown and Glory of Age.

It is insolent, as well as unnatural, to trample upon the venerable Decays of Human Nature: He that acts in this Manner does but expose his own future Condition, and laugh at himself beforehand.

The Clouds of Dotage, in the Evening of Man's Life, no less obscures his Prudence, than the Mists of Ignorance that usually attend the first Dawnings of Reason in Infancy.

Few People remember that they have been young, and how hard it was then to live chaste and temperate. The first Thing Men do when they have renounced Pleasure, either out of Decency, Surfeit, or Conviction, is to condemn it in others.

A wise old Man, who has a faithful Memory, is an inestimable Treasure: We may receive from him the History of the Age, adorn'd with many curious Circumstances, which we could never meet with in all our Reading; from him we may learn such Rules and Maxims for the Regulation of our Conduct as may be depended upon, since they are founded on Experience.

Of DEATH.

IN speaking of the *Dead*, fold up your Discourse so handsomely, as their Virtue may be shewn outwards, and their Vices wrapt up in Silence.

Men take more Pains for this World, than Heaven would cost them; and, when they have what they aim at, don't live to enjoy it. The Grave lies unseen between us and the Object we reach after: Where one lives to enjoy whatever he has in View, ten thousand are cut off in the Pursuit of it.

A Man in Health questions whether there is a God, as he does whether Fornication be a Sin. If he is sick and given over, his Mischance is laid aside, and the Dread of his Maker leaves no Room for his Doubts.

'Tis an excellent Proof of Wisdom, frequently to meditate of the Eternity of our worthiest Part, and to consider, that this Compact of the Elements must soon suffer a Dissolution. Beauty is a Flower which soon withers, Health changes, and Strength abates; but Innocency is immortal, and a Comfort both in Life and Death.

There are a great many Miseries, which nothing but Death can give Relief to. This puts an End to the Sorrows of the Afflicted and Oppressed; it sets the Prisoners at Liberty; it dries up the Tears of the Widows and Fatherless; it eases the Complaints of the Hungry and Naked; it tames the proudest Tyrants, and puts an End to all our Labours: And the Contemplation on it supports Men in their present Adversities, especially when they have a Prospect of a better Life than this.

The Reflection upon a holy and virtuous Life, and the Consciousness of a Man's Uprightness and Sincerity, are a Spring of Joy and Peace to him, which

refresheth his Mind with unspeakable Comfort and Pleasure, under all the Evils and Calamities of Life, and especially at the Hour of Death.

Life is a Kind of Sleep: Old Men sleep longest: they never begin to wake, but when they are to die. If then they run over the whole Course of their Lives Year by Year, they find frequently neither Virtues nor commendable Actions enough to distinguish them one from another. They confound their different Ages; they see nothing sufficiently remarkable to measure the Time they have liv'd by. They have had confus'd Dreams, without any Form or Coherence. However, they fancy, like those who awake, that they have slept a long while.

When a Man is taken sick, his Senses are busied about his Disease, or distracted between Physician, Lawyer, and Minister, so that his Friends are unwelcome, Strangers troublesome, Visits offend, his own Servants cannot please, others Discourses tire him; to speak spends, to be silent grieves him; not to be told how he does vexes him, to be told how ill he is discomforts him; to see his Wife and Children weeping and lamenting, bitterly afflicts him. Thus distressed and distracted with Sickness, Pain, and Grief, and still, as Death approaches, the Worm of Conscience gnawing, and Evil Spirits moving to Despair, how miserably disabl'd and unfit will the Heart of a Sinner be, to lift up itself to God by a sincere Repentance! When surrounded by these *deplorable Horrors*, how wretched is that Man, who cannot look backward but with *Shame*, nor forward but with *Terror*! What Comfort will his Riches afford him in his Extremity; or what will his sensual Pleasures, his vain and empty Titles, Robes, Dignities, and Crowns, avail him in this Day of his Distress!

The Time is near, when the Great and the Rich must leave his Land, and his well-built House; and of all the Trees of his Orchards and Woods, nothing shall attend him to his Grave, but Oak for his Coffin, and Cypress for his Funeral.

How

How deplorable is the Blindness of human Pride! which must have their dead Bodies laid in State, pompous Funerals, superb Monuments; which fills Men in a manner with their own Emptiness; which turns the saddest Warnings God gives them, in order to humble them, into the most dangerous Illusions; which endeavours to fix upon Marble or Brass or transitory Grandeur, that passes away with so much Rapidity; which endeavours to secure to itself a Portion of a worldly Life, in the very Empire of Death itself!

When I look upon the Tombs of the Great, says Mr. *Addison*, every Emotion of Envy dies in me; when I read the Epitaphs of the Beautiful, every inordinate Desire goes out; when I meet with the Grief of Parents upon a Tomb-stone, my Heart melts with Compassion; when I see the Tomb of the Parents themselves, I consider the Vanity of grieving for those whom we must quickly follow; when I see Kings lying by those who depos'd them; when I consider rival Wits plac'd Side by Side, or the holy Men that divided the World with their Contests and Disputes, I reflect with Sorrow and Astonishment on the little Competitions, Factions, and Debates of Mankind; when I read the several Dates of the Tombs, of some that died as yesterday, and some six hundred Years ago, I consider that Great Day when we shall all of us be Contemporaries, and make our Appearance together.

MISCELLANEOUS.

VERY few Men, properly speaking, live at present, but are providing to live another time.

Custom is the Plague of wise Men, and the Idol of Fools.

Use makes every Posture familiar to the Body, and every Opinion to the Mind.

If a Man will observe as he walks the Streets, I believe he will find the merriest Countenances in Mourning Coaches.

Gravity is a mysterious Carriage of the Body, invented to cover the Defects of the Mind.

A good Grace is to the Body, what good Sense is to the Mind.

If a Man walks lame, he is pitied; if he dances lame, he is laugh'd at: The one is unavoidable, the other is not.

The Desire of *appearing* Persons of Ability often prevents our *being* so.

Our Humour has more Faults than our Understanding.

He who is pleas'd with Nobody is much more unhappy than he with whom Nobody is pleas'd.

Familiarity, it is true, breeds Contempt; but Love is not to be gain'd without some Degree of it.

There are no Accidents so *unlucky*, but the *Prudent* may draw some *Advantage* from them: Nor are there any so *lucky*, but the *Imprudent* may turn them to their *Prejudice*.

The Power of Fortune is confess'd only by the Miserable, for the Happy impute all their Success to Prudence or Merit.

Our Heart is never to be trusted in our own Concerns, for it is always a prejudiced Party: The Advice of another is ever more disinterested; and the only Requisites in another Person are, that he is honest and prudent.

Nothing is less sincere than the Manner of asking and giving Advice. He who asks it seems to have a respectful Deference for the Opinion of his Friend; though he only aims at making him approve his own, and be responsible for his Conduct. And he who gives it repays the Confidence repos'd in him by a seemingly disinterested Zeal; though he seldom means
any

any thing by the Advice he gives, but his own Interest or Reputation.

The Stoical Scheme, of supplying our Wants by lopping off our Desires, is like cutting off our Feet when we want Shoes.

Dishonest Men conceal their Faults from themselves and others; honest Men know them well, and confess them.

To pardon those Absurdities in ourselves which we cannot suffer in others, is neither better nor worse than to be more willing to be Fools ourselves, than to have others so.

No Fools are so troublesome as those who have some Wit.

Silence may hide Folly, as a Vizard does an ill Face, but then it is but for a Time.

The Happiness and Misery of some Men depend no less on their Temper than Fortune.

The Good we have receiv'd from a Man should make us bear with the Ill he does us.

We always love those who *admire us*, but we don't always love those whom *we admire*.

The Modesty that seems to decline Praise, only desires to be praised more delicately.

Our bad Actions don't expose us to so much Persecution and Harred, as our good Qualities.

Happiness is in the Taste, not in the Thing; and we are made happy by possessing what we love, not what others think lovely.

Where Diligence opens the Door of the Understanding, and Impartiality keeps it, Truth is sure to find both an Entrance and a Welcome.

A Man ought to be deaf to all Insinuations of Liberality, 'till he has satisfied the Clamours of Right and Justice.

The Pleasure of Eating lies not in what you eat, but in yourself: Therefore Exercise makes Delicacies.

He

He who desires to live, merely for living's sake, has not a worthy Notion of his Being: He only puts a right Value upon Life, who desires it that he may do Good.

'Tis no great Misfortune to oblige ungrateful People; but 'tis an insupportable one to be forc'd to be under an Obligation to a Scoundrel.

The artful doing of an indifferent Thing sometimes gains a Person as much Reputation as true Merit.

While Laziness, Timidity, and Shame, keep us within the Bounds of our Duty, our Virtue often runs away with the Honour.

'Tis a Mistake to imagine that only the violent Passions, such as Ambition and Love, can triumph over the rest. Laziness, languid as it is, often masters them all; she indeed influences all our Designs and Actions, and insensibly consumes and destroys both the Passions and the Virtues.

Every Virtue gives a Man a Degree of Felicity in some Kind: Honesty gives him a good Report; Justice, Estimation; Prudence, Respect; Courtesy and Munificence, universal Affection. Temperance confers on him Health of Body, and Fortitude such a steady and quiet Mind, as not to be moved, whatever happens.

Fear may keep a Man out of Danger, but Courage only can support him in it.

Magnanimity is sufficiently defin'd by its Name; yet we may say of it, that 'tis the Good Sense of Pride, and the noblest Way of acquiring Applause.

Some Men have been thought brave, because in the Heat of the Battle they were afraid to run away.

We should not judge of a Man's Merit by his great Qualities, but by the Use he makes of them.

Railery is more insupportable than Wrong; because we have a Right to resent Injuries, but 'tis ridiculous to be angry at a Jest.

He that laughs at Mischief tells us he is pleas'd that it is done, though he is sorry he had no Hand in it.

He

He that sins that he may repent, surfeits that he may take Physick.

A young Fellow that falls in Love with a Whore, may be said to fall asleep in a Hogstye.

Over-earnest Asseverations give a Suspicion that the Speaker is conscious of his own Fallities.

The Invention of Parchment is a Scandal to Humanity. What a Shame is it that Men cannot keep their Words without being forc'd to it!

To undertake what is not in our Power to perform, is to mortgage an entail'd Estate, which is downright Knavery.

There is but one real Misfortune which can befall a Man, and that is to have any thing to reproach himself with.

He that is the wrong oftentimes deserves our Pity; but he that is unwilling to be in the right should have nothing but our Contempt.

All the Sense in the World is useless to him that has none; he has no Sight, and cannot be profited by another Man's.

To feel the Want of Reason is next to having it; a Fool is not capable of this Knowledge. The best Thing we can have, after wanting Sense, is to apprehend that we need it; without Sense a Man might then know how to behave himself so as not to be an Impertinent, a Fop, or a Coxcomb.

To know when to let Things alone is a high Pitch of good Sense; but a Fool hath an Eagerness, like a Monkey in a Glass Shop, to break every thing in the handling.

The only Way to be reveng'd on a Person who talks too much is not to give him the Hearing.

Interest speaks all Languages, and acts all Parts, even that of the *disinterested* Person.

Interest, which blinds some People, enlightens others.

The shortest and best Way to make your Fortune is to convince People 'tis their Interest to serve you.

An

An ordinary Wit, that applies itself, goes farther than a sublime one without Application.

Reputation is got by indefatigable Labour. Virtue and Application are the only Arbiters of a Man's Fate; for as Imprudence is the Source of all the Crosses of Life, so Prudence is the Cause of all its Happiness.

Take care to know well the Persons you have to deal with; examine their Nature, their Temper, their Manner, their Inclination, their Virtues and their Vices; but above all Things, that inexpressible Something, which actuates and guides them in all their Actions, and which we call their Humour.

Some Men are so over-cautious, that they will hazard nothing; but a true Sportsman will hook a Gudgeon to catch a Jack.

He who solicits for others has the Confidence of one that demands Justice; and he who speaks for himself, the Confusion and Bashfulness of him that implores Mercy.

A Man throws himself down whilst he complaineth; and when a Man throws himself down, nobody cares to take him up again.

Nothing hath an uglier Look to us than Reason, when it is not on our Side. We quarrel so often with it, that it maketh us afraid to come near it. A Man that doth not use his Reason is a tame Beast, a Man that abuses it a wild one.

If a Man would register all his Opinions upon Love, Politicks, Religion, Learning, &c. beginning from his Youth, and so go on to Old Age, what a Bundle of Inconsistencies and Contradictions would appear at last!

'Tis a strange Desire which Men have to seek Power and lose Liberty.

A Man of Sense and some Fortune thinks he pays dear enough for an Employment if he parts with his Liberty, by giving his honest and diligent Attendance; therefore such seldom get into any.

People

People will despise their own Virtues, and censure their own Vices, in others. Nobody laughs at the Folly of another so much as a Fool; no Man believes another so little as a Liar; no People censure the Talkative more than great Talkers; Misers daily condemn Covetousness, and Squanderers rail at Extravagance. If one young Lady calls the Chastity of another in Question, she gives Suspicion of herself.

Silenus, the Foster-Father of *Bacchus*, is always carried by an Ass, and has Horns on his Head. The Moral is, That Drunkards are led by Fools, and have a great Chance to be Cuckolds.

Men of superior Sense and Candour exercise a ready and flowing Indulgence towards those who intreat their Favour, and are never more pleas'd than when they have an Opportunity to make their Talents more serviceable to Mankind.

He that procures the Benefit will sometimes be thought the Benefactor.

Continual Apologies for every thing at Table are a thousand times more troublesome than the Faults they would excuse.

A nice Man is a Man of nasty Ideas.

Being complimentary and cringing on all Occasions passes with many for Good Breeding, whereas 'tis just the contrary: for Good Breeding is judging well when to be formal, and when to be familiar.

If a Man makes me keep my Distance, the Comfort is, he keeps his at the same time.

They are thought to have read much, who speak of it often; which is only a Sign of not digesting what they read: Just as a Man's bringing up his Supper is a Proof of eating, but a very disagreeable one.

A long Preface to a short Book is like a large Porch to a little House.

I must beg Leave to end these Maxims of mine with one which is inserted in the third Number of my
Magazine,

Magazine, and which I borrow'd from the wise Son of *Sirach*.

Blessed is the Man who hath a virtuous Wife, for the Number of his Days shall be double. ECCLESIASTICUS.

Of STUDY.

1. **S**TUDY opens the Eyes of the Understanding, brings us to a just Knowledge of ourselves, and the World. The Man, says *Seneca*, who thinks himself above studying, is, in Effect, beneath every Thing, and neither fit for civil Society on Earth, nor immortal Happiness hereafter.

2. To read, and consider well the Lives of past great Men, stirs us up to an Emulation of those Virtues which so justly render'd them famous. As *Themistocles* burn'd with a noble Ardor to imitate the Example of *Miltiades*, and many others, like him, have since aim'd to tread in the same Footsteps with *Scipio*, *Cato*, *Emilius*, and *Cæsar*; as their different Inclinations led them to an Admiration of the particular Virtues of these Heroes. *Plut. de Profecta Virtutis.*

3. *Alexander the Great* call'd *Homer's Iliads* the Perfection of military Instructions, and never went without it about him.

4. *Julius Cæsar*, in all his Expeditions, made Books Part of his Baggage, and oblig'd the chief of his Captains to read, and afterwards to discourse with him on what they had perus'd. *Fulgos. l. 8. c. 7.*

5. *Demetrius the Phalerian* above all Things recommended Study, and reading of useful Books, to *Ptolomy*, King of *Egypt*.

6. *Alexander the Great*, who had as much the Love of Glory, in Deeds of Arms, at Heart, as any Prince

prince that ever liv'd, valu'd himself yet more on his Learning, than on his Conquests; as was testify'd by the Letter he wrote to *Aristotle*, his Tutor; wherein he repents his having publish'd what he had taught him, and tells him there was nothing now in which he might excel other Men; and that he thought himself divine more by surpassing in Knowledge than in Courage his Cotemporaries. *Plut. in his Life.*

7. *Plato* says, those People are happy who have a Philosopher for their King. *Polyb. l. 12. Hist.*

8. *Apollonides* was equal to any of the Philosophers of his Time, yet did his Desire of Knowledge carry him over three Parts of the World: visiting and conversing with all the Men of Learning he could hear of: And afterwards returning to his Country, distributed all his Wealth among the Poor, and retir'd to his Villa, that he might enjoy the greater Freedom of Contemplation.

9. O Learning! said *Plato*, how would thou be belov'd, if thou wert truly known! The Fire and the Air are not more necessary to Life, than thou art to the Art of living well; and as Health is the Preservative of the Body, so art thou the Guard of the Soul.

10. *Ptolomy Philadelphus*, King of *Egypt*, was so great a Lover of Study, that, with an incredible Expence and Pains, he amass'd a Library of five hundred thousand Books, all well chose, and excellent in their different Kinds; and sent seventy-two the most learned and religious Men of his Country to *Judea*, on purpose to translate the holy Writings into *Greek*. *Aug. l. 18. de Civit. c. 41.*

11. *Anacharsis* writing to *Cresus*, King of *Lydia*, said thus: True Knowledge teaches not so much to command, as to obey; not to speak, but to be silent; not to resist, but to be humble; not to acquire great Riches, but to be content with little; not to take from others, but to give our own; not to seek Honours, but to honour those who are virtuous.

12. *Plato*, after having been instructed by *Socrates*, went to the *Egyptian* Magi, by whose Means he read the Books of *Moses*, and, from an Understanding in them, was justly call'd the divine Philosopher.

13. 'Tis not Reading alone, but a due Contemplation on what we have read, says *Euripides*, that refines the Mind of Man.

14. Study and Meditation are the great Privileges of Reason, and he who makes not Use of them, is different but in his Form from the brute Creation. *Fulgos. l. 1. c. 7.*

Of SCANDAL.

1. **S**CANDAL is the Murderer of our Neighbour's Fame, the Trumpet of his Faults, and the Veil of his good Qualities: Its two Abettors are Presumption and Envy, the one making us see so many Perfections in ourselves, that we are blind to those of others; the latter making us regret any good Fortune we have not the Means of enjoying. None, therefore, suffer thro' Scandal, but who are either more worthy, or more happy than those who speak ill of them.

2. Scandal, says an Ancient, is the meanest Vice of the Soul; its Companions are Ignorance and Selfceit, and those who are guilty of it seldom know what is, or what is not a Fault, but censure indifferently every Thing in another which they have not in themselves: For which Reason, the Brave and Wise are persecuted most with it.

3. Women are, for the most part, addicted to speak ill of one another, because every one, desiring to be thought the most lovely, most witty, and most virtuous of her Sex, never hears the Praises of another without aiming to lessen her in the Esteem of the

the Praiser. If her Beauty be past finding a Blemish in, she must be represented as a Fool; and if her Wit be too conspicuous to admit a Doubt, a thousand Arrows are aim'd at her Virtue. *Demaratus* therefore justly advis'd his Friend, when about to marry, to make Choice of one for his Wife who was most generally spoken ill of by her own Sex.

4. 'Tis enough, says *Seneca*, for a Man to have an exalted Virtue, to draw on him a deep Weight of Scandal and Detraction.

5. *Demosthenes* observes, that ill Tongues are busy only with those who deserve Praise; but as a worthless Person is beneath Scandal, so he would have all the truly-meritorious know themselves above it, and rather despise than repine at the base Nature of his Aspersors.

6. *Philip* of *Macedon* being greatly traduc'd by the Calumny of one of his Subjects, was advis'd by his Council to punish with Death or Banishment the Malecontent: But he made Answer, that the Crime was not sufficient to merit Death; and that since he would speak ill of him, it was more Prudence to let him talk where Thousands knew his Accusations false, than to suffer him to report them among Strangers, who might perhaps give Credit to what he said. *Plut. in his Life.*

7. *Memnon*, General of the *Persians* for *Darius* in the War against *Alexander the Great*, hearing one of his Soldiers speak contemptuously of that Conqueror, struck him over the Head with his Lance; saying, *I pay thee for fighting against the Person of Alexander, not against his Fame.* *Plut. in his notable Sayings.*

8. *Antigenus*, King of *Macedon*, hearing two Soldiers speak ill of him, very near his own Tent, only said to them, *Why did you not go farther from me when you had a Mind to censure my Proceedings?* *Plut. in the notable Sayings of Kings.*

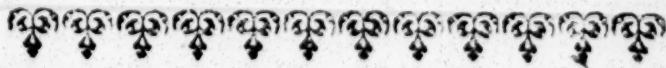
9. King *Philip* of *Macedon* being inform'd that *Nicanor* spoke many Things of him unbecoming the

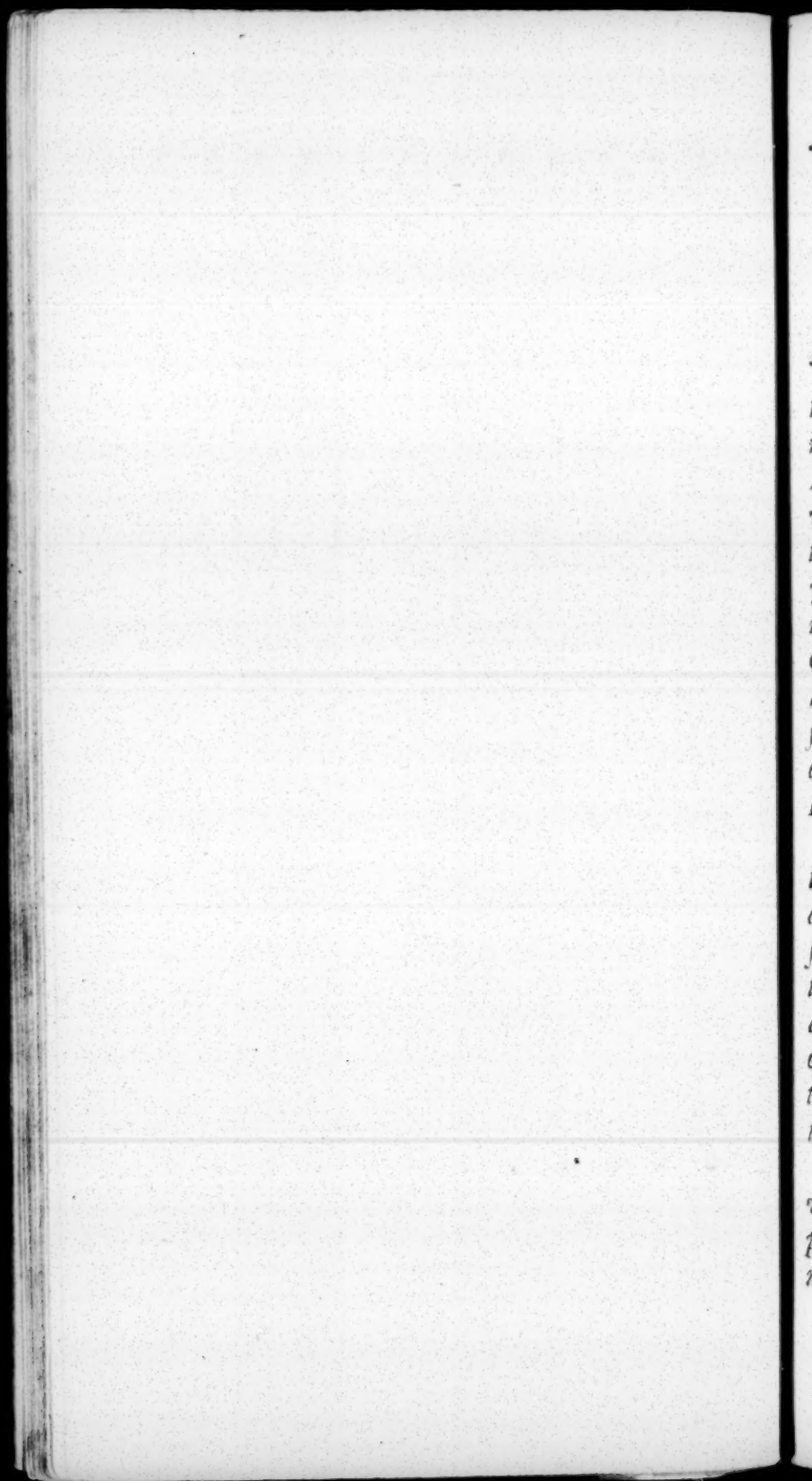
Duty of a Subject, and advis'd to punish the bold Contemner of his Majesty, said, *Let me first examine whether what he alledg'd against me be with Reason, or not.* And finding that indeed Nicanor had some Cause of Complaint, as having his Services slighted, and being in great Necessity, he sent him a large Sum of Money: Some Time after the King was told that he spoke extremely well of him; on which he said, to those who had advis'd him to punish him, *I knew what was the best Physick to purge Scandal:* Intimating, that to do Good for Evil, would convert it into its Contrary. *Plut.* in his Life.

10. The same *Philip* being told the *Greeks* spoke ill of him; *It is my Business then,* said he, *to live in such a Manner as shall prove them to be Liars.* *Ibid.*



THE
Student's Companion :
BEING A
COLLECTION
OF
Historical QUOTATIONS
From the best
Ancient and Modern Authors,
ON
All SORTS of SUBJECTS,
ALPHABETICALLY DICESTED.





P R E F A C E.

READING is allow'd to be the Key of Knowledge, but the Utility consists not in the Number of Books, but in the Choice we make of them, and the Attention given to them. A Person may turn over an Infinity of Authors without being much the better for any one of them; and it is sometimes the Misfortune of young Gentlemen, that they value themselves more on understanding the Beauties of the Phraseology, than those of the Sentiment, or the Subject Matter it is intended to convey. I am sorry to say those Superficials too much abound, even in our greatest Seminaries of Learning; one Reason of which seems to be this:

That great Multiplicity of voluminous Treatises, which crowd the Shelves of a young Student, are apt to destroy each other's Efficacy, and serve rather to tire and distract, than improve the Mind; since it is morally impossible they can all be well digested, especially in the early Years of Life. Youth is naturally averse to a too intense Application, and also is much easier cajoled than menaced into Instruction.

This, the best Judges of Education have always look'd upon as the most approv'd Method of proceeding with their Pupils, and follow'd it, as much as the Prevalence of Custom, and the
Fears

P R E F A C E.

Fears of being accounted Innovators, would permit. It was from such Reflections that the Work, now offer'd to the Publick, was undertaken; a Work which, with Propriety enough, might have had for its Title, Learning in Epitome, tho' the Compilers were too modest to suffer it to be prefix'd.

Not only the most remarkable Passages in History, but also the Sentiments, Opinions and Maxims, of the greatest Men of Antiquity, on almost all Sorts of Subjects, are here alphabetically summ'd up, and may be render'd familiar without the least Difficulty or Confusion: The Care taken has been so extraordinary, that a young Student will find sufficient to enlarge his Ideas, and an old one may meet many Things which perhaps all his Researches never presented him with before.

To make it likewise of more general Use, it was judg'd proper to throw the whole Collection into English, as there are a great Number of Persons desirous of Knowledge, and endu'd with Capacities for attaining it, but deny'd the Improvements of Learning, are ignorant of many Things, which it would be the Interest of the Commonwealth, as well as of particular Families, that every Individual should be acquainted with.

T H E

T H E

STUDENT'S Companion.

O f A G E.

1. **T**H E Length or Shortness of Man's Life is indifferent in itself: The *Use* we make of it, alone, renders it *good*, or *bad*. If a Man lives up to the Rules of *Virtue*, his Life can't be *too long*; if, on the contrary, he follows irregular Courses, it can't be *too short*; and when God preserves him to a very advanc'd Age, 'tis for the Chastisement of those he wou'd save. Such an one was *Atila*, surnam'd *The Scourge of God*, who was permitted to live an execrable and cruel Persecutor of *Christianity*, the Space of an hundred and twenty-four Years; after which, he was call'd to the other World, to receive the Punishment due to his Crimes.

Fulg. l. 8. c. 14.

2. *Augustus* was the first that acquir'd the Title of *Emperor of the Romans*, and possess'd it amidst a free-born People, for the Space of fifty six Years; a Favour that Nature never granted to any one of his Successors, though several of them acceded to that Dignity, while they were in their Minority. *Fulg.*

l. 6. c. 14.

3. *Galên*, Prince of Physicians, made known the Excellence of his Science on himself; having pass'd

all

all his Life, which lasted an hundred and forty Years, without being troubled with any Indisposition. *Fulgos. l. 8. c. 14.*

Of ABSTINENCE.

1. **A** Bstinence is not only a Virtue, but a kind of salutary Policy; since there are few *bodily* Disorders but may be rectify'd, if not wholly cur'd by it: And as to those of the *Mind*, the Effects are easily seen on it, by the Debility Intemperance occasions in all its Faculties. *Strabo.*

2. *Socrates* accusom'd himself to repel Drought in this Manner: After having heated his Body with Running, or some other Exercise, he never drank till he had thrown away the first Bucket of Water he drew from the Well; in order to mortify his sensual Appetite, and render it subservient to the Dictates of Reason. *Plutarch.*

3. King *Cyrus* having condescended to the Intreaties of one of his Friends, who invited him to Supper, was desir'd by him to name what Viands were most agreeable to his Appetite, and in what Place he would have the Table spread: To which he made this unexpected Answer; *'Tis my Pleasure*, said the King, *that you prepare this Banquet on the Side of the River, and that one Morsel of Bread compose it.* *Xenophon.*

4. *Scipio Emilius* kept a very splendid Table for his Friends, but retired himself from them, and eat only Bread. *Marulus, l. 4. c. 2.*

5. *Massinissa*, King of *Numidia*, was of so temperate a Disposition, that, even at the Age of Ninety, he made but one Meal a Day; and likewise eat of great common Joins, without Sauce. *Lycoft. in Theatr. Vita.*

6. *Mithridates*, King of *Pontus*, never sat down

at Table to his Victuals, even when he was arriv'd at a very advanc'd Age. *Ibid.*

7. *Hannibal* eat the same Provision with the meanest of his Soldiers. *Ibid.*

Of ADULTERY.

1. **A** Dultery discovers the Breast that harbours it to be contaminated with more Vices than Uncleanneſs. Whoever wiſhes to be guilty of it, muſt be both unjuſt and cruel; ſince his Aim is to rob another of what is his ſole Right and Property, and to involve him alſo in endleſs Diſcontents, for a Moment's Self-gratification. *Seneca.*

2. The Inhabitants of *Sparta* were formerly ſo uncorrupted with the Sin of Adultery, that they did not ſo much as know what it was. For the Proof of which, may be alledg'd the Answer a *Spartan*, nam'd *Geradus*, made to a Stranger, who aſk'd him what Punishment was inflicted on thoſe ſurpriz'd in Adultery. Friend, ſaid he, *there is no ſuch Thing. But ſuppoſing there was?* reſum'd the Stranger. *Then ſuch an Offender,* reply'd he, *would be liable to purchaſe a Bull of ſo prepoſterous a Size, that, mounted on his Back, he might diſcover the Mountain of Tauget in the River Eurotas.* But, ſaid the other, *it would be impoſſible to find a Bull of ſo monſtrous a Bigneſs.* So would it be equally impoſſible, return'd *Geradus*, ſmiling, *to find an Adulterer in Sparta.* *Plut. in the Life of Lycurgus.*

Of ALLIANCE.

I. **I**T is not to be wonder'd at, if we often see Professions of Friendship made, and Alliances form'd, between Persons who in reality have little Regard for each other's Welfare, and who are even of different Religions: For, in such Cases, the *Person* with whom the Confederacy is contracted is not the *Motive* of their Views, but the *Choice* of what seems most necessary and advantageous to their *Interest*. Thus it was *Abraham* acted when he enter'd into a League with *Abimelech*, King of the *Philistines*, and an *Heathen*, Gen. xxi.

AMBASSADOR.

I. **T**HE *Athenians*, having sent Ambassadors to *Arcadia*, with Orders to pass certain Roads prescrib'd them, were condemn'd to Death, at their Return, for not observing the said Limits, though they had discharg'd themselves of their Embassy with the utmost Glory and Advantage to the Republick. *Ælian*, l. 6.

2. The *Samians* sent Ambassadors to *Sparta*, who, being very tedious in their Speech; the *Spartan* Lords, after they had concluded, answer'd them in this Manner: *The latter Part of your Discourse is unintelligible to us, because we cannot remember the Beginning.* Plut. in his notable Sayings.

Of AMBITION.

1. **A**mbition is the strongest, and most violent Passion, that agitates the Mind of Man; and it must be only the Height of Virtue that can surmount it.

2. *Pompey*, receiving Letters of absolute Command from the Senate, to wage War against the Kings *Tigranes* and *Mithridates*; burst out into this Exclamation: *Ye Gods! shall I never see an End of my Labours? Must I be eternally the Slave of Glory? And shall I always be denied the Sweetness of Retirement with my Wife and Family?* Plut. in his Life.

3. *Pindar*, the *Lacedemonian*, not being chosen at the Election, one of the three hundred Senators that govern'd the *Spartan* State; return'd very joyful from the Assembly, saying, He was well pleas'd to find in the City three hundred better, and more able Men, than himself. *Plutarch*.

4. *Torquatus* and *Fabricius* absented themselves from *Rome*; one, because he would not accept the Title of Dictator, and the other of Consul.

5. *Marius*, having pass'd through all the publick Offices of Honour, and six Times fill'd the Consul's Chair, which never *Roman* had done before him; was not satisfy'd with all this, but depriv'd *Sylla* of the Command allotted him in the *Mithridatian* War, though he was very much advanced in Age; proposing, by it, to obtain the Consulship a seventh Time, and perpetuate the Sovereign Authority in his own Person. This Action occasion'd his total Ruin, all *Italy* and *Spain* to be overwhelm'd in Blood by *Sylla*, and, finally, the Popular Estate reduced to extreme Tyranny. Plut. in his Life.

Of ASSISTANCE.

1. **I**T is the same Thing to lend Assistance against any one, as to attack him yourself; and very often the Weight of the Dispute falls more heavy on the Assistant, than on him who is the principal Cause of it.

2. *Cræsus*, King of *Lydia*, assisted the *Babylonians* against *Cyrus*; but well did he experience afterwards the ill Effects such Measures had produced. For *Cyrus*, having obtain'd the Victory, and settled his Affairs in *Babylon*, immediately began his March, and fell on the *Lydians*. Herodotus, l. 1.

Of AVARICE.

1. **A**Varice, says *Aristotle*, is a Defect of the Soul, which creates in us an insatiable Desire of attaining Riches, either justly or unjustly; always ready to accept Favours, and ever backward in conferring them; whence proceeds all Sorts of Baseness.

2. Avarice, being the meanest of all Vices, is least becoming in a Prince. The Emperor *Caligula* had so great a Tincture of it in his Nature, that no Means, how vile and unlawful soever, escap'd his Trial, which afforded but the least Prospect of Gain. He even laid a Tax on Urine, and made Money of his Sisters Cloaths, whom he banish'd, after having violated them: Yet, notwithstanding all this, in a Year's Time he lavish'd away sixty-seven Millions of Gold, that *Tiberius*, his Predecessor, had laid up in the Imperial Coffers, during his Administration. *Salust.*

3. *Calippus*, King of *Persia*, after having fill'd a Tower with Gold, Silver, Jewels, and other precious Things, was attack'd by *Allan*, King of the *Tartarians*:

rians: This fordid Prince soon felt the ill Consequence of being too parsimonious; for his own Subjects afforded him so little Succour, that his City was taken, and himself made Prisoner, in that Tower which contain'd his Treasures, by *Allan*: Who said to him, *If thou hadst been more liberal of thy Stores, and distributed it among thy Troops, thyself and City had been preserv'd; but since thou art so much bigotted to Gold, eat, drink, and take thy Fill of it now: And so left him to expire with Hunger, in the midst of his Riches.*

4. *Valere the Great* gives an Account of one, who being in the City of *Cassaline*, when it was besieg'd by *Hannibal*, prefer'd the Hope of Gain to the Preservation of his Life: For he chose rather to sell a Rat, which he had taken, for the Sum of two hundred *Roman Deniers*. than to satisfy his excessive Hunger, of which he immediately died; and the Wisser Purchaser prolong'd his Days, by that Means.

5. *John Maria*, Duke of *Milan*, justly, though cruelly, punish'd the Avarice of a Curate, who refus'd performing his Office for the Interment of a Corpse, because the Widow had not wherewith to defray the usual Expences. On this, the Duke went in Person to accompany the Deceas'd to the Grave, where he order'd the Priest to be put into the same Coffin, and bury'd with him; a Punishment as horrid as the Crime of such fordid Wretches, who make a Traffick of divine Rites, and render mercenary what ought to be given gratis, especially to the Poor.

6. *Alexander Severus* stifled those Ministers, who set a Price on their Interest and Recommendation, in Smoke, as an Emblem of having deluded his Subjects with vain Promises, and empty Hopes.

7. Though *Lucius* profess'd the strictest Friendship for *C. Gracchus*, yet how easily did Avarice dissolve the Bonds of Amity! *Oppimus*, then Consul, had no sooner publish'd an Edict, That whoever brought the Head of *Gracchus*, should have the Weight of it in Gold; than this pretended Friend found Means to accomplish

complish the bloody Deed, bore the Head through the City on the Point of his Lance, and, as some aver, took out the Brains, and fill'd the Skull with melted Lead, that it might weigh the heavier. *Val. Max. l. 9. c. 4.*

Of ANGER.

1. **A**NGER is a Weakness of Nature, base and contemptible: It is a Passion most pernicious to the Soul, and differs, as *Cato* says, from Malice but in this, that it is less lasting.

2. A violent Fit of Anger caus'd the Death of the Emperor *Valentinian*, by breaking a Vein in his Neck, as he strain'd himself in the Extremity of his Passion.

3. *Athenodorus*, taking Leave of *Augustus* and knowing him to be much addicted to Passion, offer'd this Prescription, as a Means to avoid the ill Effects of it: *Whenever*, said he, *you find yourself transported by Rage, repeat the twenty-four Letters of the Greek Alphabet.* *Bapt. Campo. Fulgos. l. 7. c. 2.*

4. *Cotys*, King of *Thrace*, having been presented with several curious Vessels, made of Glass, broke them to Pieces as soon as he had recompens'd the Bearer, lest his Anger, which he knew himself too subject to, should rashly punish any of his Servants to whom such an Accident might happen. *Plut. in Apoph.*

5. The Emperor *Theodosius*, inflam'd with Rage against the People of *Salonica*, for having somented a Sedition, and kill'd his Lieutenant; sent an Army thither, with Orders to exterminate them all. This Command was so rigidly obey'd, that Men, Women, and Children, to the Number of fifteen thousand, were put to the Sword: Of which Rashness, the Emperor repenting, though too late, instituted a Law, enacting, That the Execution of his Letters Patents should

should be suspended till thirty Days, after the Date thereof, were expir'd, whenever a more than ordinary Punishment was decreed to be inflicted. *Baron. Ann. 390.*

6. *Plato* feeling himself agitated with a violent Indignation against one of his Servants, for a Misdemeanor of great Importance; and seeing *Zenocrates* enter at the same Time, said to him: *If thou art truly my Friend, I intreat thee to correct my Servant; for, at present, my Rage surmounts my Reason.* Val. Max. l. 4. c. 1.

7. *Marcus Aurelius*, Emperor of *Rome*, was endow'd with many conspicuous Virtues, but was so excessive in his Wrath, that the Death only of the Transgressor could appease it. Being incens'd against *Menesihemus*, his Secretary, and severely threatening him; this Minister, knowing the Disposition of his Master, had Recourse to a Stratagem for his Safety, which was politick, indeed, though heinous and detestable. He drew up a counterfeited List of the Emperor's Hand, containing the Names of the principal Captains of his Army, not omitting his own, as of Persons he had resolv'd to put to Death, and carry'd it to them; saying, he saw the same Paper fall from the Emperor's Sleeve. They were all greatly astonish'd; but giving Credit to what they thought his own Hand-Writing, resolv'd to prevent the Fate design'd for them, and so went in a Body, and assassinated him. *Guidon.*

Of BABLERS.

1. **B**ABLERS, whom *Phocion* justly calls the Thieves of Time, are compar'd by *Plutarch* to empty Vessels, which sound the more, the less is in them.

2. *Aristotle* being in Company with a great Babler, who ask'd him every Moment if what he related was not wonderful; *Not at all*, answer'd he; *but 'tis a very great Wonder that a Man having Feet should stay to hear thee talk.* Plut. on *Talkativeness*.

3. To another that said to him, after a long and tedious Discourse, *Philosopher, I have wore thy Patience out*: *As how*, answer'd he, *for I did not observe a Tittle thou saidst.* Ibid.

4. *Demosthenes* maintained, that to speak much, and be eudur'd, a Man must be endow'd with the Mind of an Angel. *Pliny* is of the same Opinion, and advises his Pupils to hear much, and speak little.

5. The City of *Athens* was taken, and demolish'd by *Sylla*, a Roman Dictator, his Spies having discover'd the weakest and least guarded Places of the Fortifications by the Babble of some old Men in a Barber's Shop. Plut. in his *Treatise of Talkativeness*.

6. The Valet de Chambre belonging to *Archelaus*, King of *Macedon*, being a very great Babler, ask'd his Majesty, one Day, how he would please to be thav'd. *Without speaking a Word*, said he. Plut. in the notable Sayings of Kings, &c. See Silence.

Of BEAUTY.

1. **T**HERE are various Opinions concerning Beauty: Some place it in the Complexion, others in some particular Feature; but the most just, as well as most receiv'd one, is, that it consists in a Regularity of Lines, which gives that fine Air to the Whole which is commonly call'd Beauty.

2. The greatest Heroes have been most sensible of the Power of Beauty, and have esteem'd it a Part of their Glory to be vanquish'd by it.

3. *Chrysippus* the Philosopher maintain'd, that Beauty was adorable: *For the Gods*, said he, *make it after their own Likeness.*

4. Beauty,

4. Beauty, whether it be natural or artificial, deceives the Eyes, enchants the Mind, and takes away even the Desire of not being pleas'd with it.

5. *Elicida*, a *Grecian* Lady, was so much in Love with the Picture of *Protegalis*, that she confess'd, when dying, it was to the Sight of that beautiful Resemblance she ow'd her incurable Disease.

Of BLASPHEMY.

1. **B**laspheMy is the most detestable of all Sins, because it seems wholly to extinguish, at once, all Fear and Love of the Divine Being.

2. *The Blasphemer*, says the wise Man, *is full of Iniquity: The Plague shall never depart from his House*, Ecclus. xxiii.

3. *Holofernes*, having blasphemously said, there was no other God than *Nabuchodonosor*, was put to Death by *Judith*. *Judith* xiii.

4. *Sennacherib*, King of *Assyria*, having besieg'd the City of *Jerusalem*, became proud of his great Forces, and blasphem'd God: For which Reason, an Angel, the same Night, destroy'd an hundred and ninety thousand Men; and, in attempting to make his Escape, was himself slain, by his own Son. *Cron. l. 2. c. 19.*

5. In the old Law, Blasphemers were ston'd to Death. *Naboth* being accus'd, by two false Witnesses, of this Crime, was ston'd. *Cron. l. 1. c. 21.*

Of CHASTITY.

1. **C**hastity is so rare, that, *Lucian* says, only the Name of it is to be found: And many have maintain'd, that this Virtue, as well as Justice, has long

long since took her Flight to Heaven, leaving nothing of herself below but some few ill-drawn Resemblances of her. Thus does the Malice of Time efface the Memory of the most glorious Examples.

2. *Scipio Africanus* had the Gift of Continnence towards the young and beautiful *Cleria*; *Alexander* to the Wife of *Darius*; *Lyfander* to *Portia*. Plut. *Lives*.

3. The learned *Marcia*, Daughter of *Mark Varron*, was so exemplary in her Modesty, that though she was the most excellent Statuary and Paintress of her Time, she would never be persuaded to draw the Figure of a Man.

4. *Macrina* the Wife of *Manlius Torquatus*, so much devoted herself to the Reputation of Chastity and conjugal Affection, that, during the Space of eleven Years, that her Husband was absent in the War, she never went out of her House, never appear'd at a Window, nor was seen by any Man unveil'd: But after the Return of *Torquatus*, happening to be great with Child, she dy'd, through the violent Desire she had of beholding a Monster that was carry'd through the Street before her Lodgings; rather than expose herself to the View of the World, and forfeit that strict Reserve she had so long, and so faithfully preserv'd.

5. *Jerome*, Tyrant of *Syracuse*, being reproach'd with having a stinking Breath, became exceedingly enrag'd, not against the Person who had told him of it, but against his Wife, who had never taken notice of it: To which she, as modestly as prudently, reply'd, that till then she knew not but it was an Imperfection common to all Men. By this Answer, she testify'd a most exemplary Chastity and Fidelity. Plut. *in the notable Sayings*, &c.

6. A Man of Quality having importun'd a Woman of *Lacedemonia* for a Favour which she did not think consistent with her Chastity to grant, spoke in this Manner to his Servant, who brought her a Letter: *When I was a Virgin*, said she, *I did nothing without*
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having first consulted the Will of my Father; and since I have been a Wife, pay the same Obedience to that of my Husband: If what your Master desires be honest and just, let him declare it to him, and he shall find me ready to submit. This Answer being deliver'd with a modest Sincerity, shut the Mouth of the Messenger, and his Master's also, as soon as inform'd of it. Plut. in the notable Answers of the Lacedemonian Ladies.

7. *Gisulphus*, Duke of *Frioul*, being slain in Battle by *Caranus*, King of the *Huns*, and his Army totally vanquish'd; his Duchy was expos'd to all the Miseries of a conquer'd People: The Insolence of the Soldiers was so great, that they spar'd nothing which might gratify their Avarice, Cruelty, or Lust. The unhappy Prince had left behind him two Daughters, no less beautiful than chaste: To avoid the Violation of their Virginity, these Ladies, with others of their Train, put raw Livers, and other Inwards of Fowls, under their Arms, and to their Breasts, which immediately corrupting, occasion'd so offensive a Stench to proceed from their Bodies, as forc'd their intended Ravishers to desist from their Enterprize. Baudier on the Religion of the Turks, l. i. c. 12.

8. *Matilda*, a beautiful Nun in *Northumberland*, pluck'd out her Eyes, and sent them to King *John*, on being inform'd that he had threaten'd the Destruction of the Monastery for protecting her from his Violence.

Of COMMANDMENT.

1. **M***arius* put his own Son to Death for having fought a Battle unknown to him, and without his Command, though he gain'd an entire Victory over his Enemies. Plut. in the Life of *Fabius M. x.*

2. *Avidius*

2. *Avidius Cassidius* punish'd with the utmost Severity some Officers, who, perceiving a favourable Opportunity, had charg'd the Enemy without Command, though they had gain'd him a considerable Advantage by it.

Of COURAGE.

1. **C**ourage, without Humanity, is no more than a brutal Force; and may be look'd upon rather as a *Vice* than *Virtue*. The chief Glory and Pleasure of *subduing* ought to consist in the Power of *saving*: He who refuses Mercy to a submissive Foe, and slaughters in cold Blood, deserves the Appellation of a Butcher, not a Soldier. *Marcus Antoninus*, Emperor of *Rome*, in his Expedition against the *Marcomarni*, now call'd *Bohemians*, gave strict Orders to his Army to treat all who yielded up their Towns and Forts, or were any way Prisoners of War, with the utmost Courtesy; saying, he wish'd not to conquer, but to shew the Difference between living under a *Roman* and *Barbarian* Government. *Monsieur Dacier*, in his *Life*.

2. *Verus*, a *Roman* General, being about to give Battle to the *Quadi*, was told, they were a very cruel Enemy, and never spar'd those who fell into their Hands. *So much the better*, answer'd he; *we shall vanquish them with more Ease: For true Courage was never the Companion of Cruelty.* *Gataker*.

3. Courage is not confin'd to Feats of Arms: He who sinks not beneath the Frowns of Fortune, and is above the Fears of Death, in what Shape soever presented to him, is no less a Hero, than he who conquers Kingdoms. *Ælian*.

4. A Consciousness of superior Strength often inspires a Courage which is not natural: He only is to be look'd upon as truly brave, who is intrepid amidst the Dangers of Inequality. *Du Plessé*.

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Of COUNSEL

1. **A** *Wise Counsellor* is often of more Service to a Kingdom than a *valiant General*. Could *Greece* have boasted ten such Men as *Ulysses*, ten such as *Hector* could not have defended *Troy* for so long a Time.

2. The *Romans* paid a greater Regard to the Wisdom of *Fabius Maximus*, than to the Courage of *Marcellus*; calling the former the *Buckler* of their Republick, the other but the *Sword*: As judging it more praise-worthy to know how to *preserve*, than to *acquire*.

3. *Cicero* esteem'd *Solon* above *Themistocles*, the *Valour* of the *General* being but at some Times serviceable; but the *Advice* of the good Counsellor at all Times necessary.

Of COURTESY.

1. **C**ourtesy purchases the World's good Opinion at an easy Rate. *Absalom*, by his Affability only, and Freedom of Behaviour, gain'd the Hearts of the People in such a Manner, that they attempted to depose his Father *David*, and make him King.

2. The Emperors *Theodosius*, *Julianus*, and *Constantine*, were belov'd by their Subjects for nothing so much as their easiness of Access, and the Readiness with which they listen'd to all Addresses, of what Nature soever.

3. *Mithridates*, King of *Pontus*, that he might the better entertain all People who came to him, learn'd the Language of twenty-two Nations he had under his Subjection. *Val. Max. l. 8. c. 7.*

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4. The *Romans* extended their Empire no less by their Courtesy, than Valour; for instead of treating with Rudeness and Indignity those they had vanquish'd, they granted them Privileges they would not have presum'd to ask. *Florus, l. 1.*

5. How greatly did it redound to the Advantage, as well as Glory of *Cyrus*, to treat *Cræsus* in an honourable Manner, after he had overcome him. *Cræsus* being belov'd by all *Greece*, a different Behaviour would have drawn on him the Resentment of many Princes. *Herodotus, l. 1.*

6. *Philip*, King of *Macedon*, gain'd as much Love by his humane and courteous Usage of the *Athenian* Prisoners, as he did Fame by having taken them. *Alexander the Great* was deservedly applauded for taking off his own Robe, and covering the dead Body of *Darius* with it, the greatest Enemy he had. *Plut. in his Life.*

7. Nothing so much indear'd the *Romans* to the People of *Celtiberia*, as the singular Courtesy and Generosity of *Scipio*; he restoring a young and beautiful Prisoner unviolated to her Husband, and with her, as an Augmentation of her Portion, all the Gold that had been sent for her Ransom. *Val. Max. l. 4. c. 3.*

8. *Alexander the Great*, invincible in all his Undertakings, being on his Conquests through the *Indies*, *Taxiles*, one of the Kings of that Country, presented himself before him, desiring they might not go to War. *If thou art less powerful than I am*, said he, *receive Peace from me, if more, consent that I receive it from thee.* *Alexander*, admiring the Courtesy of the *Indian*, answer'd in this Manner: *To be certain which of us is the strongest, we ought to try in Combat; but in Courtesy I will be at least thy Equal, and desire first a Peace with thee.* *Plut. in his Life.*

9. *Titus Vespasian*, for his great Courtesy, was call'd *The Delight of Mankind.* *Jos. l. 1.*

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10. *Marcus Aurelius*, that his Subjects might have the more easy Access to him, would have no Guards in his Palace.

Of CURIOSITY.

1. **P**HILON the Jew said, that Curiosity was the Rack of Nature; that it extended the Mind, by little and little, till it utterly destroy'd all its Force.

2. *Solomon* assures us, that Curiosity was given to Man as a Punishment for his Sins. *Eccl.* iii.

3. *Empedocles* threw himself into the Flames of Mount *Ætna* in a Transport of Curiosity, to know from what Source those eternal Fires were deriv'd.

4. *Aristophanes* lost his Sight by gazing too curiously on the Sun.

5. *Polianthe* had his Eyes pluck'd out for having had the Curiosity to see *Sophronia* naked in the Bath.

6. *Percides*, by too curiously searching into the Principles of Folly, lost his Senses, and became a Fool himself.

7. *Pliny*, who wrote a History of Natural Philosophy, was suffocated with the Flames and Vapours of Mount *Ætna* in *Sicily*, as he was endeavouring to find out the Cause of them.

8. *Demaratus* having been several Times ask'd, by a Person impertinently curious, who was the best Man in *Sparta*; answer'd, at last, *He who is least like thee.* *Plut. in the Life of Lycurgus.*

Of DIFFIDENCE.

THE diffident Man enjoys not a Moment's Repose: Whatever he sees, or hears, gives him

him Suspicion. If a Person comes too near him, he imagines Danger in the Approach; if at a Distance, he looks on it as a Mark of some secret Design against him. If he sees Two discoursing together, he supposes them talking of him; he takes all Civilities as only meant to insnare him, and all reserv'd Behaviour as a sure Testimony of Disgust: To be brief, every Thing is suspected, every Thing gives him Apprehension.

2. If a Man can't confide in his Fellow-creature, what Contentment can he have? Where can he apply for Counsel, Protection, or Assistance? To whom can he communicate his Thoughts? With whom must he rejoice, or mourn?

Of DESPAIR.

1. **D**ESPAIR is the most dreadful of all the Passions: It makes us guilty of blaspheming the Mercy of the Most High, as judging it not powerful enough to pardon our Offences; and drives us to Actions the most unnatural and criminal.

2. *Zoma*, the great Philosopher, after having liv'd many Years teaching and practising all the moral Virtues, fell, at last, into this Phrenzy of the Soul, and laid violent Hands on his own Life: For this Reason, the *Lydians* pluck'd down his Effigy from the Temple, where it had been set up, and bury'd it in his Grave; to the End, that all Remembrance of him, and his Crime, might be banished from the Minds of the People.

3. Despair, says *Tubero*, is so violent, that it alters the very Propensity of Nature, and makes us do what otherwise we should be most averse to. The *Romans* sometimes profited by it, and impos'd on their Troops a Necessity of fighting to the last Moment, by shutting up all Passages for Flight, even in the utmost Emergencies.

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4. *Gaston de Foix* having gain'd the Battle of *Ravenna*, not satisfy'd with his Victory, would needs pursue a Squadron of *Spaniards*, who fled before him; but they perceiving it impossible to escape, grew bold by Despair, and turn'd so courageously upon him, that he lost his Life, and all the Conquests he had obtain'd in *Italy*. *Du Haillan*, in the *Life of Lewis the Twelfth*.

Of DISCOURSE.

1. **D**iscourse is the Image of the Soul; the wise Man, and the Fool, is distinguish'd by it: For when either are silent, 'tis easy to mistake the one for the other. The Fool, therefore, ought not to speak but upon great Necessity; nor the wise Man to forbear it too much.

2. *Plutarch* says, that Words are like Gold; the more purify'd from drossy Comparisons, and Repetitions, the more they are in Value; and that a very few Sentences may comprize a great Number of Instructions.

Of DISCRETION.

1. **I**T was great Discretion in *Philip*, King of *Macedonia*, to abandon many Places to the *Romans*, when he found it was not in his Power to preserve them for any long Time. The *Romans* themselves also, after the Rout of *Cannes* by *Hanibal*, refus'd giving any Succour to their best Allies; chusing rather to see them subdu'd, than not entirely Conquerors, if assisted by them.

2. The *Romans* would never have two Enemies at a Time, always making Peace with one before they commenc'd a War with another. They would not break with *Antiochus*, till they were in Alliance with *Philip of Macedon*.

Of DISSIMULATION.

1. **D**issimulation is so necessary, in some Cases, that he who is entirely without it, is certain of being expos'd to the Contempt of the World: I mean not, that we ought to deceive ourselves by really imagining Things go better with us than they do, but deceiving others by an Appearance of being happier than we are: This is the Means to make our Friends more firm, our Enemies more fearful of offending us, and those who are indifferent to us, more respectful to us.

2. The City of *Ischolaus* being besieg'd, the Inhabitants were inform'd, that the Enemy were about to bring their Battering Rams to the Walls; on which they made a great Breach in them, themselves: Crying out, *This is what we wanted: Come on; we desire no more than to see you within our Gates.* This resolute Behaviour making the Besiegers imagine they were better provided for their Reception than they at first believ'd, occasion'd the Siege to be rais'd.

3. *Constance*, the Father of *Constantine the Great*, having many about him, who all seem'd to emulate each other in deserving his Confidence, made Trial of them by this Means: He pretended, that he would banish from his Court, and deprive of all Dignity, those who would not renounce *Christianity*. On this, several embrac'd the Change, and others persever'd; which latter he retain'd, and made his Favourites; telling the others, that he should never believe that Man would be faithful to him, who could

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abjure his Faith for any temporal Good. *Baron. Ann. 304.*

4. *Alexander the Great* was never in any great Danger but he dissembled an Assurance of Victory; which his Men taking for a good Omen, made them rush on their Enemies with double Vigour.

Of DIVISION.

1. **D**ivision among the Inhabitants of a Country, the Denizens of a City, or any other Members of a Community, is greatly pernicious; it is of infinitely worse Consequence than can possibly be apprehended: Nor do I think our Enemies wish, or the Wrath of Heaven send down a more destructive Mischief. Is there a War so dangerous? A Famine so horrible? A Plague so cruel? It is weakening ourselves, giving Force to our Adversaries, opening them the Gates, and putting the Victory into their Hands.

2. While the *Greeks* were disputing among themselves, who should be Chief, *Philip*, King of *Macedon*, privately encourag'd each Competitor, assisting the one against the other, till, weaken'd by their home-bred Jars, they became an easy Prey to foreign Force.

3. What open'd the Gates of *Jerusalem* to *Antiochus*, King of *Syria*, and caus'd the total Destruction of it, but the Contention between two Persons for the Dignity of High-priest? One favour'd by the Nobility, the other by the People. *Maccabees, l. I. c. I.*

4. What Misfortunes happen'd in *England*; what Rivers of Blood were spilt, by the Dissention of the Houses of *York* and *Lancaster*? How many Miseries did *Italy* labour under, by the Discord of the *Guelphs* and *Gibelins*?

Of DUELS.

1. **S***Cipio Africanus* and *Matellus* were known to be Men of the greatest Courage, yet would they never fight in single Combat; saying, *it became a General to die as a General, and not as a private Man.*

2. *Theophrastus* maintain'd, that he who lost his Life in a Duel, robb'd his Country of that he had no Right to dispose of. *Plut. in the Life of Sertorius.*

3. *Mark Anthony*, having challeng'd *Augustus Cæsar*, receiv'd for Answer, that his Life was of too much Consequence to his Subjects, to hazard it ingloriously. *Plut. in the Life of Anthony.*

Of DEATH.

1. **H***Eracritus* said, that *Youth* and *Age*, *Health* and *Sickness*, *Life* and *Death*, were but the Consequences of each other; and that from the Beginning we had been in a perpetual Transition.

2. When we see a Person number'd among the Dead by some unlook'd-for Accident, we ought not to content ourselves with letting fall some Tears over the dead Body, as *Cæsar* on the Head of *Pompey*, or *Metellus* on *Adrastus*; we should rather prepare ourselves against the like ill Fate, since none, however great or seemingly secure, are exempted from numberless Dangers.

3. We live but to die; and as our Ways of Living are vastly different, so are also our Deaths. *Furius* dy'd of Age in his Bed; *Hannibal* grew old in War, yet had his Days at last limited by Poison: *Macronius*, in the Flower of his Youth, dy'd of Grief; *Scipio* of a Surfeit, *Marius* by the Sword.

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Fire, Water, open Force, and private Fraud, have brought the greatest and the wisest to an untimely End.

4. Weep, said *Thales* the *Milesian*, when thou hast a Child born; because thou art certain he must die.

5. *Anaxagoras* being told of the Death of his only Son, said no more than this; *I knew he was a Mortal*. Plut. de ira cohibenda.

6. *Socrates* seeing a Mother inconsolable for the Death of her Son, ask'd her in what Manner he had liv'd: To which she answer'd, *Blameless*. Then, said he, thou hast great Cause to rejoice that he has finish'd his Days with Glory. If he had been vicious, thou also shouldst have been thankful to the Gods for depriving him of the Power to disobey them any longer.

7. Be not troubled, says *Seneca*, that thy Friend goes before thee: If older, his Age demanded the Precedence; if younger, his Death should warn thee to prepare for the like; since Life is not assign'd to Days, or Weeks, or Months, or Years.

Of EDUCATION.

1. **E**ducation is to the *Mind* what Cleanliness is to the *Body*; the Beauties of the *one*, as well as the *other*, are blemish'd, if not totally lost, by Neglect: And as the richest Diamond cannot shoot forth its Lustre, wanting the Lapidary's Skill; so will the latent Virtues of the noblest Mind be bury'd in Obscurity if not call'd forth by Precept, and the Rules of good Manners. *Rochefaucault*.

2. That Father, says the learned *Baudier*, who takes Care to feed and cloath his Son, but neglects to give him such Accomplishments as besit his Capacity, and Rank in the World, is more than half his
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Murderer; since he destroys the better Part, and but continues the other to endure a Life of Shame.

3. It was less to the Force of their Arms, than to their Manners, and the Excellence of their Education, that the *Romans* were indebted for their Reputation. *Sallust.*

4. *Peter the Great*, late Czar of *Muscovy*, will be more immortal by the Progress he made in civilizing one of the most barbarous Nations in the World, than by the large Additions he made to his Territories. *See his Life.*

Of ELOQUENCE.

1. **T**HE Eloquence of *Mark Anthony* hinder'd the Soldiers of *Marius* from killing him. *Val. Max. l. 8. c. 9.*

2. A Painter, nam'd *Galaton*, to encourage Men to the Study of Eloquence, represented *Homer* vomiting precious Stones, and many other Poets standing round him, swallowing what came out of his Mouth. *Ælian. l. 13. Var. Hist.*

3. *Cicero* having made a publick Oration in Praise of *Marcus Crassus*, a few Days after spoke as much in his Prejudice in the same Place, and before the same Audience; on which *Crassus*, being among them, interrupted him, conjuring him to remember what he had so lately maintain'd in his Favour. *I am far from forgetting what I said*, reply'd *Cicero*; *but when I defended you in that manner, it was only to shew the Force of Eloquence, which can make the worst Things appear good.* *Plut. in the Life of Cicero.*

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Of FORTITUDE.

1. **D**EATH, which astonishes the Boldest, made not *Seneca* the Philosopher change Countenance: He beheld, with stedfast Eye his Blood and Life gush out together; and neither endeavour'd to move the Pity of the Tyrant, nor exclaim'd against his Cruelty.

2. *Publius Rutilius* being unjustly banish'd, never chang'd his Countenance, nor his Manner of Living, nor ever solicited the Senate to recal him; but pass'd the Remainder of his Days with the same Grandeur and Chearfulness as before; shewing himself not in the least troubled or enraged at the Alteration of his Condition. *Val. Max. l. 6. c. 4.*

Of FIDELITY.

1. **A**S *Pompey* treated *Antonius* in his Ship, a Corsair whisper'd him, *If you will command me to cut the Ropes of the Anchors, you may be Lord of all the Roman Empire.* Thou might'st, reply'd that great Man, *have done it without my Orders; but let us content ourselves with what we possess, rather than violate our Faith, or commit a treacherous Act.* *Plut.* in the Life of *Antonius*.

Of FLATTERY.

1. **F**Lattery, though sweet to the Ear, says *Cassiodore*, is bitter to the Understanding; because it makes us Strangers to ourselves. It gives the Name
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of *liberal* to the *Prodigal*; *wise* and *prudent* to the *Avaritious*; it calls the *Debauchee* an *accomplish'd Courtier*; the *obstinate*, a *constant Man*; the *slothful*, *grave*; the *drunken*, a *good Companion*. In fine, there is no *Vice*, how detestable soever, but it can cloak, under the Appearance of a *Virtue*. Baudier.

2. As the *Wolf* has some Resemblance of the *Dog*, says *Epictetus*, so has the *Flatterer* of the *Friend*: And it requires some Penetration to distinguish them.

Of FORTUNE.

1. **T**heophrastus says, that *Fortune* takes Pleasure in giving Felicity where it is least expected; the same in taking it away.

2. *Porcena* found an End of his Miseries in this World on a Dung hill, where *Job* found the Re-establishment of his Happiness.

3. *Demetrius* the *Phalerian*, having read, in one of the Tragedies of *Euripides*, that the good Fortune of this World is never so fix'd, but that an Hour might destroy it; said, *This is a wise Consideration; yet it had been much better, if, instead of an Hour, he had said a Minute.*

4. *Valerian* ended his Days in Prison, where he had been put by *Sapor*, King of *Parthia*, who had many Times mounted his Horse on the Neck of that miserable Emperor.

5. *Aurelian*, the Son of a Peasant, by Degrees raised himself to the imperial Dignity.

6. The Emperor *Probus* was the Son of a Gardiner. *Maximian*, of a Locksmith.

7. *Justin*, for his Virtue, surnamed the Great, from a Driver of Hogs in *Thrace*, became Emperor of *Rome*.

8. *Augustus Cæsar*, the Successor of *Julius*, sending his Son to the War, wished that he might be as

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valiant as *Scipio*, as beloved as *Pompey*, and as fortunate as himself.

Of FAITH.

1. **T**HE great and illustrious Persons of Antiquity, thought no Virtue more commendable than a strict Observance of their Word; they looked on it as the first Foundation of Justice, the Bond of Amity, and the chief Support of Society.

2. *Augustus* having published by Sound of Trumpet, that he would give five and twenty thousand Crowns to any Person that should take *Cresulas*, chief of the Rebels in *Spain*, and bring him before him. He came himself, and boldly demanded the Sum promis'd. The Emperor immediately paid the Money, and gave him his Pardon, that it might not be said he took away his Life to frustrate him of the Reward.

Of FRATERNITY.

1. **A** *Polonida*, Mother of *Eumenes*, and three other warlike Men, reputed herself extremely happy, and gave Thanks to the Gods; not, said she, for my great Riches, nor for my Principality, but for being the Mother of three Sons who have no other Emulation among them, than who shall be the best Subject, and sincerest Friend of his elder Brother. So much in those Days was natural Affection held in Estimation, and Virtue reputed above Wealth, or all other temporary Felicities. *Plut.* in his Treatise of fraternal Love.

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2. A *Persian* being ask'd, that if his Brother or Son were condemn'd to die, which he would chuse to save; made Answer, *My Brother. For, said he, I may have more Sons; but my Father and Mother being dead, I can have no more Brothers.* Erasmus, l. 6. Aph.

Of GOD.

1. **T**HE Divine Being can never be otherwise than himself, always infinite, incomprehensible, merciful, and good. He gives us Reason not only to enable us to defend ourselves from human Ills, but also to guide us to the Way of attaining everlasting felicity; and who follows not its Dictates, is the sole Author of his own Perdition.

2. Not to acknowledge a Supreme Being, Author of all Things, is the most gross and stupid Error. Though he is invisible, our Eyes see nothing but what are Testimonies of him: He shews himself to Mankind in all his Works; the Heavens recount his Glory, and the Firmament declares his mighty Power. The Poet *Glaudian* debating within himself if the Affairs below were influenced by a superior Power, confess'd that the admirable Coherence he perceiv'd in all Things, the Obedience of the Sea, the Revolution of the Seasons, and the Separation of Night and Day, must be under the Direction of a supreme Mover, who establish'd all Things in that exact Harmony, who gave Light to the Sun, set Bounds to the Sea, and planted the Earth in the Middle of the Universe.

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Of HABITS.

1. **T**HAT great Monarch *Augustus Caesar* never wore any other Habits than what were made by his Wife and Daughter, and very grave and plain.

2. The noble *Epaminondas*, Captain-general of the *Thebans*, contented himself with one Garment a Year. *Ælian*, l. 5. *Var. Hist.*

Of HISTORY.

1. **H**ISTORY is the most ample Theatre that one can possibly imagine: It is the Exchange where every Man may find what he has need of. We see Shipwrecks without Fright, Wars without Danger, the Customs, Government, and Manners, of the different Nations, without the Fatigue or Expence of Travel: We can examine into their Beginnings, their Progress, and their Ends; and to what Causes the aggrandizing or the Ruin of Monarchies was owing. History is the Treasury of Things past, the Patron of those to come, the true Picture of Mankind, the Proof of our Deeds, and, according to *Cicero*, the Testimony of Time, the Light of Truth, the Life of Memory, and the Messenger of Antiquity; by which one sees at once, and without any Trouble, what thousands of Men have been Witness of with the Loss of their Lives and Fortunes. It makes us wise by shewing us the Mistakes of others, and excites us to Virtue by the Example of those who have done well.

Of Honour.

1. **P**OMPEY the Great, after having vanquish'd *Tygranes*, King of *Pontus*, and taken him Prisoner, chose rather to restore him to his Dignity, and make him a Friend and Ally of the *Romans*, than to carry him to them in Triumph; saying, that *the Glory of an Age was more valuable than that of a Day.*
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Of Hope.

1. **W**ENCESLAUS, King of *Hungary*, being chased from his Dominions by his rebellious Subjects, us'd frequently to say, *the Hope that I had in Men, hinder'd my Hope in God; but now I depend on him alone, I doubt not but I shall still overcome.* As he believ'd, so it happen'd, for he was in a short Time restor'd to his States.
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Of Ignorance.

1. **T**ERENCE says, that the Earth produces nothing worse than an ignorant Man, who as much a Statue, or an insensible Log of Wood as he seems, is capable of being fashion'd into the most dangerous Tool. Another great Author proves, that he differs but little from the *brute* Creation, nothing being so rash as Ignorance.
2. *Alexander the Great* gave a large Sum of Money to *Cherillus*, an ignorant Poet, that he might write no more.
- Of

Of IMAGINATION.

1. **I**Magination is a Ray of Divinity, the Senses contribute nothing to its Operation; it does all, has all within itself, nor can even Reason either add to, or diminish its Power.

2. The Force of Imagination was greatly proved in *Sophocles*, who having dream'd he should die in three Days, did so, without Feeling, or indeed being possesst of any corporeal Disease.

Of INGRATITUDE.

1. **A**MONG the many excellent Laws that *Draco* established in *Athens* was, the Punishment of Ingratitude with Death.

2. *Alexander the Great* was the most liberal Prince of his Time; *Julius Cæsar* the most forgiving, yet would the one never give any Thing to an ungrateful Person, nor the other pardon him if at any Time found guilty.

Of INJUSTICE.

1. **T**HERE is nothing more grievous to good Men, than to see Villany supported; and nothing more emboldens the wicked, than the Belief they may persist with Impunity.

2. *Pausanias* kill'd *Philip* of *Macedon*, because he had refused to do him Justice, and raised *Antipater*, his Adversary. *Plut.* in the Life of *Philip*.

Of INTELLIGENCE.

1. **T**HE *Spartans* maintain'd, that it was not Walls, nor Bulwarks, nor Gates that made a City impregnable, but the Virtue of the Men within them; for they were feared by their Neighbours, and rever'd by the whole World without either Fortrefs or Fortification.

2. The *Romans* were never unhappy 'till there grew Divisions among themselves, and were unconquerable when in good Intelligence with each other; which occasion'd the Proverb, a *Roman* only could subdue a *Roman*.

Of JUDGES.

1. **A** famous Advocate called *Machetas*, pleading a Cause one Day before *Philip* of *Macedon*; the King happen'd to be drowsy, and not comprehending well what the Advocate had said, gave Sentence against his Client; on which *Machetas* with a loud Voice, cry'd out, that he appeal'd to *Philip*, King of *Macedon*. This not only fully awoke, but also incens'd the Monarch, who ask'd him fiercely, why he appeal'd to him who had already past the Doom? To your waking Sentiments, Sir, replied he, nothing dismay'd, for when you gave so unjust a Sentence, you were not yourself. Plut. in his notable Sayings.

2. The same *Philip* another Time being Judge between two very wicked Men, ordain'd that one should fly out of *Macedon*, and the other should run after him. Plut. in the Continuation of his Life.

Of JUSTICE.

1. **P***hoccion* refus'd to appear for *Catilas* his Son-in-Law, being detected of taking a Sum of Money unjustly; telling him, those only who acted honourably were his Kindred. *Plut. in his Life.*

2. The Emperor *Aurelian* was so fearful of bringing any Person into the Judicature who should be unworthy of it, that he would never give the Dignity of Senator to any without the Approbation of the whole Senate.

Of KNOWLEDGE.

1. **D***Emosthenes*, after having liv'd an hundred Years, when he perceiv'd himself dying, said, he felt no other Regret than that he left the World just when he had attain'd Knowledge enough to be useful to it.

Of KINGS.

1. **A***Ristotle* affirms, a King ought to be the General of the War, the Judge of civil Differences, the Father of the Distress'd, and the Master of divine Ceremonies.

2. *Agessicles*, King of *Lacedemonia*, being ask'd by a Foreigner how he durst trust himself without Guards, as he frequently did; answer'd, *Because all my People look on me as their Father, and take an Interest in my Life.* *Plut. in the notable Sayings of Kings.*

Of LAW.

1. **P***tolomy*, King of *Egypt*, had at one Time seven Ambassadors, from seven of the most flourishing Republicks of that Time. As he entertain'd them in his Palace, a Dispute happen'd among them, which was govern'd by the best Laws; which *Ptolomy* perceiving, and willing to take Advantage of their Contentions, to learn something that might be useful to his own State, desir'd they would each of them reveal three of the best Laws of his Country. This being readily agreed to, the Ambassador of the *Romans* began, and said, *We hold the Temples of the Gods in the utmost Reverence: We pay a strict Obedience to our Rulers, and punish Offences with Severity.* The *Carthaginian* said, *In our Republick the Nobles never cease to study, the Philosophers to teach, nor the Mechanicks to work.* The *Sicilian* said, *With us there is no Partiality; Virtue is the only Merit to make a Man rise, and our strict Observance never fails to give the Lawrel where 'tis due.* The *Rhodian* said, *Our Commonwealth is happy in having its old Men honour'd, its young Men bashful, and its Women complying, and of few Words.* The *Athenian* said, *We cannot suffer a rich Man proud, a poor Man idle, nor those ignorant who are to govern us.* The *Lacedemonian* said, *In Sparta we have no Envy, because all are equal; no Avarice, because our Goods are in common; nor no Idleness, because we are all oblig'd to work.* The *Sicionian* said, *We admit no Person to travel and infect our Manners with an apish Imitation of what may be seen Abroad; we suffer no Physicians to plague us with imaginary Diseases, nor Lawyers to distract our Rights, under the Pretence of adjusting them.*

2 There is no Law whatever of greater Use, than that which obliges a Son to obey his Father, a Subject his Prince, or a Servant his Master.

Of

Of LAZINESS.

1. **L**aziness is so pernicious, that it not only opens the Way to all manner of Debaucheries in a vicious Mind, but it also spoils the most virtuously inclin'd.

2. *Apelles*, the most excellent Painter that ever was, testify'd so great a Fear of falling into this Vice, that he set himself every Day a Task, with a Penance annex'd to the Failure of it, to combat, as he said, with so detestable a Fault.

3. The ancient Kings of *Egypt* kept their People always employ'd in building Pyramids, to hinder the Growth of this Vice.

Of LAMENTATION.

1. **T**HOSE Ills, of which we are not permitted to complain, sit heaviest on us. *Lermantius* declar'd, he found more Ease in lamenting his Captivity, than he did Pleasure in being congratulated on his Liberty.

2. To speak in a philosophical Manner, the Grief that would burst the Heart in a conceal'd Distress is great Part of it evaporated by Lamentations; as strong Spirits retain all their Force when kept close, but once getting Vent, mingle with the Air, and lose themselves insensibly.

3. 'Tis not a Weakness, says *Plato*, to lament under some Afflictions; but a very great one to give way to Sorrow for every Accident.

Of MISFORTUNE.

1. 'TIS an infallible Maxim in Nature, that the most happy in some Things, are most the contrary in others: For as the Earth produces no Roses without Thorns, so Heaven gives no good Fortune without a Proportion of the Reverse, as an Alloy.

2. Though *Alexander* had conquer'd till no more was left for him to subdue, yet was he subdu'd himself, by the Malice of a Traitor, who took away his Life, though he could not take away his Glory.

3. *Phocion* maintain'd, that no Man could be said to be perfectly wise, or perfectly happy: The one is not exempt from some Follies, nor the other from some Misfortunes.

4. Misfortunes are the Trials of the Soul: The Guilty yield to them, but the Truly-innocent despise them.

Of MARRIAGE.

1. THE Spirit of God, speaking by his Apostle, does Honour to Marriage, calling it the Representation of his holy Union with the Church: 'Tis God himself that has establish'd it, Man ought not to abolish it.

2. Those who know what it is to love, can find no Content of Mind but in the chaste Delights of Marriage; all other Affections end in Enjoyment, because Reason will take no Part but with what is laudable

3. The *Roman* Laws punish'd those who refus'd to marry, and prohibited them the Possession of any publick Dignities; giving, on the other hand, great Privi-

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Privileges to those who had Children. *Bandinus, Iconolog.* 59.

4. *Augustus Cæsar* laid a Tax on all who were found unmarried after twenty-five Years of Age, or who had not Children.

5. The chief Duties of a Wife are these: To preserve an inviolable Fidelity to her Husband's Bed; to preserve his Secrets as her Life; if he be rich, to augment his Wealth by her Industry; if poor, to console him, and be content with the shortest Allowance, when 'tis all he can afford; to partake in all his good and ill Fortune; in Youth to be sweet, fond, and affable; in an advanced Age to be agreeable, wise, and sincere.

6. *Marcus Cato* marry'd a Wife more noble than rich, believing, that an illustrious Birth conduc'd great'y towards a Propensity to good Actions. *Plut.* in his Actions.

7. *Valeria*, a Roman Lady, ought to serve as an Example to the Widows of latter Ages. This virtuous and faithful Matron, whenever solicited for Marriage, said, she must be guilty of Adultery to consent: For though her Husband was dead to the rest of the World, he was still alive to her, and ever would be so. *Erasmus, l. 8. Apoph.*

Of MEMORY.

1. **M**emory is the Mother of the Muses, says *Plutarch*, the Treasury of Sciences, the Ear of the Deaf, and the Eyes of the Blind.

2. *Themistocles* knew the Person of every Citizen of *Athens*, and could call each by his proper Name. *Plut.* in his Life.

3. *Cyneus*, Ambassador from King *Pyrhus*, had been no more than one Day in *Rome*, before he saluted all the Lords, Senators, and Chevaliers, according to their Ranks, and by their particular Names.

4. *Julius*

4. *Julius Caesar* would frequently dictate to his Secretary, read a Book, and hear the Discourse of those that stood by, at the same Time. *Plut.* in his Life.

5. *Seneca* repeated two thousand Names, having heard them but once, beginning at the last, and calling them in order till he ended with the first.

6. Of all the Faculties of the Mind, *Pliny* maintains there is none more wonderful than Memory.

Of NECESSITY.

1. 'TIS not without Reason that we say *Necessity* has no Law, since it frequently compels us to that which is most detestable to our Natures. The *Babylonians* being besieg'd by *Darius*, and finding a Scarcity of Provisions, kill'd all the old Men, Women, and young Children, that they might maintain only such as were useful in War. *Bapt. Camposul. l. 7. c. 6.*

2. The Defeat of *Cannes* was so dreadful to the *Romans*, that they were constrain'd to take the Vessels consecrated to the Honour of their Gods to assist them in the War, to make Boys of seven Years old bear Arms, and to enlist among their Troops six thousand Criminals condemn'd to Death. All these Circumstances were shameful in themselves, and doubly so to the *Roman* Honour and Generosity; yet did Necessity enforce them to it. *Val. Max. l. 7. c. 8.*

3. *Cambyses*, King of *Persia*, making War in *Ethiopia*, found his Army so oppress'd by Hunger, that he was oblig'd to kill some of his least able Soldiers, for Nourishment to the others. *Bapt. Camposul. l. 7. c. 6.*

Of

Of Obedience.

1. **O**bedience is so material a Point, that *Samuel* tells us, in the First of *Kings*, it is better than Sacrifice.

2. *Theopompus*, King of *Lacedemonia*, being ask'd if the Prosperity of *Sparta* consisted in their Kings knowing better how to command than any other Princes; *No*, answer'd he: *the flourishing State you see it in, is owing to the Citizens knowing better how to obey.* Fulgof. l. 7. c. 2.

Of OLD AGE.

1. **T**HE *Lacedemonians*, when they consulted the Oracle, always sent the oldest of their Citizens, to testify, that nothing was so venerable as Age.

2. Nothing, says *Pliny*, discovers more Merit in Youth, than the Respect it pays to Age.

Of PARDON.

1. **P***hylon* maintains, with a great deal of Justice, that they who know not how to pardon, deserve not to find it. An Excess of Clemency was never prejudicial to Glory. The wisest and the bravest Men have appear'd most so, when they most forgave.

2. *Alexander the Great* said, it became a noble Heart to forgive, not revenge Injuries; because the one is the Property of a humane Mind, the other of a wild Beast.

3. *Socrates*

3. *Socrates* being advis'd to revenge himself of a Person who had greatly wrong'd him, answer'd in this Manner; *If a Dog bites me, said he, or an Ass brays at me, would it become me to return it in kind?*

Of PASSIONS.

1. **A**LL Passions are vicious, whenever they arrive at Excess: How careful, therefore, ought we to be in the Restraint of them!

2. Mischiefs committed in the Heat of Passion, find Excuse by those liable to the like Faults: But methinks they deserve little, when we consider how easy it is to suppress any Inclination in its Beginning.

3. All great Passions, says *Seneca*, destroy Reason, and render us on a Level with that Brute which we resemble, whether it be a goatish Lust, or wolf-like Rage.

Of PATIENCE.

1. **P**ericles, Prince of the *Athenians*, endur'd, for a whole Day, the Reproaches and Calumnies thrown on him by a mean Person; and being come to his Palace, where the Upbraider still pursu'd him, he order'd one of his Domesticks to conduct him to his House, lest the People, enrag'd at his opprobrious Behaviour, should fall on him, and revenge it. *Sabell. l. 9. c. 2.*

2. *Socrates*, the wisest Man of his Time, having receiv'd a Blow from an indiscreet Person, was persuaded by his Friends to return it; but he gravely reply'd, *You see not, perhaps, that it was an Ass that gave it me, and consequently beneath the Regard of a prudent Man.* *Sabell. l. 9. c. 2.*

Of

Of a PATRIOT.

1. **C***Allicratides*, General of the *Lacedemonians*, in a Battle with the *Athenians* consulted the Oracle, as was the Custom in those Days; and was told, that the Army would be victorious, but that himself would be slain. On which, without seeming in the least dismay'd, he answer'd, *Had I a thousand Lives, I owe 'em to my Country: Dying victorious, Sparta will have nothing to fear; but were I to live, and not to overcome, what might she not apprehend? Blest, therefore, be the divine Decree.* He had no sooner spoke these Words, than he appointed *Clean-der*, a brave and worthy Man, to succeed him in his Command, and settled all the Affairs of the Army in such a Manner, that there might be no Confusion after his Death; then, with an undaunted Bravery of Mind, order'd the Trumpets to sound a Charge, and began the Battle, which terminated as the Oracle had foretold.

2. Rare as are the Examples of royal Patriotism, that of *Leonidas*, King of *Lacedemon*, was such as might excite a noble Emulation in all who rule, and remind them, that a virtuous Prince will know he is plac'd in that high Station less for the Good of himself, than of those he governs. The Oracle of *Delphos* having foretold that *Greece* would be subdu'd by *Xerxes*, then marching towards it with the greatest Force that ever were gather'd together, unless a King descended from *Hercules* would voluntarily expose himself to certain Death; the generous *Leonidas* hesitated not to be the Victim of his Country: And having taken Leave of his Queen and Children, and settled the Affairs of the Kingdom in the best Manner he could; went, attended with a few choice Spirits who prefer'd Death to the Loss of Liberty, and defended the important Pass of *Thermophile* against the whole *Persian* Army, still continuing to fight till his

M Body

Body appear'd all over one Wound, and Death had found unnumber'd Entrances into his Heart. *Herodotus.*

Of POVERTY.

1. **P**Overty, said *Aristophanes*, is the Mistress of Manners; and, severe and harsh as she seems, the School of Virtue, in her State, is chiefly kept. *Euripides* maintains, that Riches bring on Vices, but Poverty is attended with Wisdom; and that all the truly brave and worthy are content with having only the Necessities of Life supply'd.

2. *Aristides*, surnam'd *the Just*, being very poor, was rais'd to the first Employments in *Athens*; and *Callias*, the most wealthy of the Citizens, endeavour'd by all Means to acquire his Friendship, yet did the other make little Account of him, perceiving he plac'd his Felicity in his Treasures. *Plut.* in his Life.

3. *Epaminondas* attain'd not to the Name of Demigod, nor *Lycurgus* of Saviour of the People, because they abounded in Riches, but because having been poor, they knew how to be content, and to render themselves serviceable to their Country. *Plut.* in the Life of *Pelopidas*.

4. The Exile of *Diogenes* was the Cause, and the Beginning of his Study of Philosophy.

5. *Pythagoras* liv'd on Fruit, instead of Bread.

6. *Philoxenus* was among the Number of those whom the *Athenians* sent to people a new Town in *Sicily*, and had a spacious and well-furnish'd House allotted for his Share, with an Allowance to live at his Ease; but perceiving that Pride and Voluptuousness were stealing on his Soul, he return'd to *Athens*, where he had no Estate; saying, 'Tis better to lose all, than myself.

Of PERFIDIOUSNESS.

1. **P**ERfidiousness is commonly punish'd by an Effect directly contrary to the Designs of the Person guilty of it; and sometimes even themselves, by the most bitter Remorse, inflict their own Torment.

2. *Cleomenes*, King of *Lacedemonia*, having made Truce with the *Argians* for the Space of seven Days, fell on them the third Night, when they were lull'd in Sleep and Security; justifying his Breach of Faith by this Equivocation, that in the Truce there was no mention made of Nights. But behold the Event of his Perfidiousness; the Women of *Argos*, enrag'd at seeing their Husbands slaughter'd before their Eyes, took up Arms, and were so powerfully actuated by Despair, that they did Things which compell'd the unjust *Cleomenes* not only to raise the Siege, but also to retire wholly from thair Territories. *Plut.* in his notable Sayings.

3. *Rastrick*, Duke of *Cleves*, having falsify'd his Faith to *Lewis* King of *Germany*, was defeated in a pitch'd Battle; and being taken Prisoner, his Eyes were put out, as a Punishment for his Perfidiousness.

Of PHILOSOPHY.

1. **P**hilosophy is the Desire of Wisdom, 'tis the Study and Exercise of Science, or rather, it is the Science of all Things; and particularly teaches us to know God, and ourselves.

2. A wise *Hebrew* being ask'd by *Ptolomy*, King of *Egypt*, what *Philosophy* was, answer'd, that it was the Refiner of Reason; it taught how to profit by every Thing; never to be transported by any Thing:

to despise all transitory Pleasures, and to be rul'd by its Prescriptions in all the Actions of Life.

3. Philosophy, said *Xenocrates*, roots out all Pride, Ambition, Anger, Avarice, and Injustice, from the Soul; and raises Humanity almost to divine.

4. *Euclid*, of the City of *Megare*, being desirous to hear *Socrates*, who was at *Athens*, and the War between these two Cities being at that Time so violent that no Native of one could be found in the other without inevitable Death, the Love of Science made him despise the Danger, and, habited like a Woman, he pass'd a Night in Discourse with *Socrates*, and return'd to *Megare* at Break of Day.

5. *Anaxagoras* left a large Patrimony for the Sake of Philosophy, which he went to study at *Athens*: At his Return, he found his House ruin'd, his Lands laid waste, and his whole Estate in Confusion; on which, *I have lost the perishable Part of my Inheritance*, said he, *but I have acquir'd Treasures which cannot be taken from me*: Meaning, that Philosophy was infinitely more precious to him than any worldly Good. *Val. Max. l. 8.*

6. After *Denis* the younger had been driven from his Territories, one of his Familiars ask'd him of what use was the Philosophy of *Plato*. To which he wisely answered thus. *'Tis of infinite use to me*, said he, *because it teaches me to bear this Alteration in my Fortune with Patience*. *Plut. in his notable Sayings of Kings.*

Of PITY.

1. **A**Mong the ancient *Romans*, Pity was held in such Estimation, that they had a Law among them, inviolably observ'd, which enacted, that no Person should make a Feast, without having first provided something for all the poor People of that Neighbourhood.

2. There

2. There is nothing so evidently proves a noble Soul as Pity ; whoever is void of that humane Virtue, is a proper Instrument for the Malice of the Fiends to work on, for the Destruction of Mankind.

3. 'Tis observable, to the great Disgrace of Humanity, that Man is the only Creature who wants Pity for those of his own Species.

4. Bears, Wolves, Tigers, Dogs, and even Cats, will courageously defend each other, when assaulted, and lose their Lives in Vindication of their own kind : Man fights with Man, and for Hire combats his own Likeness.

Of PLEASURE.

1. **P**leasure animates the Soul, and gives it Wings to fly to the Execution of its Laws, but debilitates it for ought besides.

2. Moderate Pleasures are the Life both of the Soul and Body, but too much indulged, render the Understanding weak and unactive, beget Diseases, and bring on hasty Death.

3. To a virtuous Mind, nothing affords so much Pleasure as the Opportunity of doing good Actions.

Of POETRY.

1. **P**oetry is one of the greatest Ornaments of Literature, and discovers a sublime Genius more than any Science whatever ; because to be a good Poet, a Man must be a good Philosopher, a good Painter, a good Historian, have a Brain fertile in Invention, a ready Turn of Thought ; be perfectly skilled in the Languages both learned and polite,

know the very inmost Recesses of Nature, represent the Passions in all their various Degrees and Forms, and want nothing that Humanity is capable of receiving.

2. *Demosthenes* maintained, that Poetry summed up all the Sciences, because none were worthy to profess that without a perfect understanding of all the others.

3. The Ancients express the Esteem they had for Poetry, by having the Oracles of their Gods always delivered in it. *Diodorus*.

4. *Alexander the Great* paid such Veneration to the *Iliad* of *Homer*, that he kept them in a Box of Gold among his most precious Things, and often said, he looked on them as the most choice Treasure he was Master of. *Sabell. l. 2. c. 7.*

5. *Virgil* having read with extraordinary Attention the Poet *Ennius*, was asked concerning his Works by one of his Friends, to which he replied, That he had found a more valuable Mine, than those of Gold, in the Writings of that excellent Poet. *Sabell. l. 6. c. 7.*

6. Poetry, when on proper Themes, is of the greatest Service to improve the Morals, as well as Understandings of the Readers; because Delight being mingled with Instruction, it makes the deeper Impression on the Mind.

7. An eminent Author says, That Virtue when adorned in the beautiful Garment of Poetry, is too lovely not to make the most insensible become charmed with her.

8. *Demaratus* maintains, that only dull and heavy Souls are incapable of being pleased with Poetry.

Of the POPULACE.

1. **T**HE Populace is a Monster so powerful, so fierce, and so dangerous to provoke, that the Wise use their utmost Diligence to keep in its good Graces.
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Of PREDICTION.

1. **T**IS a common Argument against Predictions, that if we are decreed to endure Misfortunes, to know them, will not render them less inevitable, and if predestined to good Fortune, have no Occasion for such Fore-knowledge; but this may be easily answered by saying, That if threatned by any malevolent Aspect of the Stars, Precaution may possibly, though not always, render it ineffectual.

2. *Seneca* spent his whole Life in learning how to bear well the Disappointments and Misfortunes of which it is full.

Of PRIMOGENITURE.

1. **T**HE Right of Primogeniture has been in all Ages and in all Nations of the World, observed with the utmost Strictness. The holy Scripture assures us, that the Patriarchs left their whole Estates to their first born Sons, and gave the others Fortunes only by way of Presents. *Justin* testifies the same of the *Parthians* and *Macedonians*; and *Cromerus* of Nations more remote and unciviliz'd.

of

Of PROSPERITY.

1. **P***Aulus Emilius*, a Roman General, having obtained a compleat Victory over the *Macedonians*, and taken *Persens* their King, in order to retain his Soldiers within the Bounds of Moderation, spoke to them in this Manner. There are Men, my Friends, said he, who on a lucky Turn of Fortune swell themselves with Pride, and rather glory in the present Prosperity of their Affairs, than reflect that all human Good is liable to change : but let us, above all Things, avoid this Error. We have before our Eyes a notable Example of the Uncertainty of Events; we see the Pride of many Ages in one Day destroy'd; the House of *Alexander the Great*, who was the most powerful Prince of the Universe, is now subjected to the *Roman* Sway ; we see a King whom yesterday we beheld attended by more than a Million of Warriors, now reduc'd to receive Meat and Drink from the Hands of his Enemies ; and acknowledging each *Roman* Citizen as his Master. Ought we then to look on our Happiness as more assured ? No certainly. We are also Men, and consequently liable to the same Vicissitudes of Fortune ; few are there who never experience a Change, and if To-day we glory in our Victory, To-morrow some unforeseen Event may happen as greatly to our Disgrace. *Plut.* in his Life.

2. *Marcus Aurelius*, having vanquish'd *Pamphilius*, Chief of the *Parthians*, said to him, I tell thee, I more dread Fortune in her Smiles than Frowns, because I know neither are of long Continuance ; and when in *Adversity*, I expect *Prosperity*, when in *Prosperity*, I look every Hour for *Adversity*.

3. *Julius Caesar* being rais'd above his Fellow-citizens, declared perpetual Dictator, and the sole Authority lodged in him, could not yet be content, but would needs make himself be call'd King of the *Romans*, a Name most odious to the People since *Tarquin*,

him, and this it was that caused his Death. *Plut.*
in the Life of *Brutus*.

Of PRUDENCE.

1. **P**RUDENCE is the Queen and Directress of all the other moral Virtues; in her consists the Knowledge how to manage good Fortune, and provide against bad.

2. The prudent Man, says *Socrates*, remembers all Things *past*, makes a right Use of the *present*, and provides for the *future*.

3. *Scipio Africanus*, being accused by the Tribunes of the People of many Things, answer'd nothing to the Crimes alledg'd against him, but only said, *I have not yet render'd Thanks to Jupiter for the great Victory I obtained against Carthage and Hannibal, so advantageous to Rome, permit me first to Sacrifice, and then give what Judgment you think proper on me.* This said, he turn'd towards the Temple, follow'd by his Friends and a great Number of the Senators, which the People perceiving attended him also, and instead of condemning, made him triumph another Time. *Plut.* in his *Life*.

Of PRESENTS.

1. **T**IS not the Value of the Present, but the affectionate Heart of him that offers it, which renders it acceptable to a noble Mind, there is sometimes more Love in an Egg, than a *Pheasant*.

2. *Anaxerxes*, King of *Persia*, disdain'd not to accept a Draught of Water from a poor Labourer, who offer'd it to him as he pass'd by the Place where
he

he work'd. This Prince was us'd to say, it was no less magnanimous to receive small Presents, than to give great ones. *Plut.* in his Life.

Of PRIDE.

1. **P**Ride is the Detestation of God and Man, 'tis the Spring from whence most other Vices flow, and though it should draw no other after it, yet is it sufficient of itself to turn the best Things into Wickedness.

2. *Dioclesian* the Emperor having been so proud, that he made himself be call'd the Brother of the Sun and Moon, was afterwards asham'd of his Presumption, and became the humblest of Mankind.

3. *Menacrates* perceiving *Philip* of *Macedon* to be falling into this Vice, made him see his Error by a pleasant Stratagem; he invited him and his whole Court to a Feast, where were several Tables for the Nobility all cover'd with the most excellent Viands, but that for the King was serv'd only with Incense, which he asking the Meaning of; *if thou art a God*, said *Menacrates*, *as thou thinkest thyself, this is the only Food thou canst be treated with.* These Words were indeed too severe for some Kings to have forgiven, but this excellent Prince was so far from being offended, that he ever after look'd on the Speaker of them as his best Friend, and from that Moment threw off all Pride and vain Glory. *Ælian*, *Var. Hist.*

4. The Pride of this World is generally turn'd into Contempt. Those who for some Time are idoliz'd, are in the End derided, even *Alexander the Great*, worshipp'd as a God while living, was denied human Rights when dead, his Body lying unburied for thirty Days. *Ælian*, *l. 12. Var. Hist.*

5. *Demof.*

5, *Demosthenes* observes, that nothing obscures the Lustre of good Actions so much as Pride, nor renders ill ones so notorious.

Of PLAY.

1. **A** *Lphonso*, Son of *Ferdinand*, King of *Spain*, forbad all his Train the Use of Cards or Dice, on the Penalty of being banish'd his Court for three Months.

2. It was the Opinion of the Ancients, that nothing discover'd an avaricious Mind more than the Love of Gaming; and that Eagerness with which the Moderns engage in it, the Transports they are in at a lucky Hit, and Discontents ensuing a contrary one, prove but too evidently that Assertion to be just.

3. *Seneca* maintains, that nothing is more impolitick than publick Gaming, and with Reason: For could a Statesman see himself in those antick Gestures which his good or ill Fortune at Play puts him in, or a fine Lady the Distortion of those Features she has, perhaps, all the Morning been endeavouring in her Glasse to compose; the one would tremble at the little Regard would hereafter be paid to his Counsels, and the other for the Loss of her Conquests, and Reputation of Beauty.

Of QUARRELS.

1. **P**Private Quarrels are as shameful, as publick ones are dangerous to a Commonwealth: And if it be dishonourable to be accounted a Coward, it is no less so, in the Opinion of the truly brave and wise, to be too ready to draw the Sword on every trifling

fling Occasion. None can be too forward in vindicating the Honour of Religion, their Country, or their King; none too backward, when none of these are concern'd.

2. *Demaratus* observes, that there are a Sort of People who take Delight in Quarrels, and those, he says, are of all Fools the most contemptible, and beneath the Notice of a Man of Honour: From such it is better to bear an Affront, than resent it.

Of RECOMPENCE.

1. **T**HE Recompence of Service is as useful as it is honourable to him that makes it: People will hazard every thing where Profit, as well as Thanks, is to be expected. *Hannibal* never engag'd in a Battle without assuring his Soldiers of great Rewards, if Success attended their Arms.

2. *Titus Gracchus* being about to give Battle to the *Carthaginians*, promis'd a certain Reward to every Soldier who should bring him the Head of an Enemy; but he was oblig'd afterwards to retract that Condition, because his Men were so eager to cut off the Heads of the Dead, that they neglected to pursue the Living.

3. The *Romans* had so great a Sense of recompencing a Service done them, that they kept Persons to feed the Geese about the Capitol; those Birds having, by their Cries, given them Notice of the Enemy's Approach.

4. Many there are who suffer Virtue to be its own Reward, but a Man must have a more than ordinary Share of it when he takes any Pains to do Good for Persons of that Principle.

Of REMEMBRANCE.

1. **O**F all Things, we ought always to remember a Favour done us: No Distance of Time or Place should make us forget it. *Demaratus* says, past Kindnesses should dwell on our Tongues, and in our Hands, as well as in our Hearts.

2. 'Tis wonderful to consider the Remembrance of Brutes! The most learned Philosophers have been at a Loss to account for the Sensibility of Horses and Dogs, in following their Owners Steps, though a great Space of Time has separated them; their attending the Graves of those they lov'd, when living; and a great Number of other Instances of their Remembrance, which History is full of, and daily Experience convinces us of.

Of RELIGION.

1. **A** *Antiochus*, surnam'd *the Great*, holding the City of *Jerusalem* besieg'd, was intreated by the *Jews* to grant them a Cessation of Arms for seven Days, that they might perform Sacrifice, and other solemn Acts of Devotion to God; which this good Monarch not only comply'd with, but also knowing their Scarcity of Provision, presented them with many large and fat Oxen, conducting them himself to the Gates of the City, and delivering them to the Hands of the High-Priest, desir'd him, that if there was any Thing else in his Camp worthy of being made a Victim, he would command it for the divine Service. The *Jews*, astonish'd at his Bounty and Piety, voluntarily submitted themselves to him soon after, saying, such a King was worthy to reign over them. *Plut.* in his Life; also *Justin*.

N

2. *Calli-*

2. *Callicrates* maintains, that those Persons have no Religion at all, who scruple to sacrifice every Thing to it.

Of RENOWN.

1. **T**O be renown'd for any particular Qualification, is, to some, an Instigation to persist in doing well, that they may deserve it yet more; to others, it serves only to make them careless of their future Behaviour, as thinking their Reputation already establish'd, and they have nothing more to do.

2. As *Alexander the Great* was on his Conquests through the *Indies*, a Prisoner was presented to him who was fam'd for such extraordinary Skill in Shooting, that it was said of him, he never fail'd to send an Arrow from his Bow into the smallest Circle that could be drawn, and at as great a Distance as his Eye could reach. *Alexander*, who was passionately fond of every Thing that was curious, commanded him to give a Proof of his Dexterity in his Presence; which the *Indian* refusing, his Conqueror was so incens'd, that he order'd him to be put to Death. Those who were employ'd in the Execution, told him, that his own Obstinacy had brought on his Fate; to which he answer'd, that he prefer'd Death to the Loss of his Renown; and that it was the Fear of not being able, in the Presence of so great a Monarch, to do what he had been accusom'd to, which had hinder'd him from obeying his Commands. This Reply being reported to *Alexander*, he granted him his Life, and, withal, his Liberty. *Plut.* in his notable Sayings.

Of REPROOF.

1. **D**ioenes being made Prisoner by a Soldier belonging to *Philip of Macedon*, and brought before him, at the Time he was making War on the *Greeks*; the King ask'd him if he were not a Spy. Yes, certainly, said the Philosopher, *I spy thy Imprudence, who, without being constrain'd by any Person, hazards, every Hour, thy Glory, thy Kingdom, and thy Life.* Plut. in his *Treatise how to discern the Flatterer from the Friend.*

2. *Demosthenes* being ask'd by the Tyrant *Epemetes* why he wept for the Death of a Philosopher, his Companion, telling him it was unworthy of a wise Man to give way to the Passion of Grief; reply'd in these Terms, *I weep not, said he, because my Friend is dead, but because thou art alive:* For greater Mischiefs happen to the Sciences by the Life of the Wicked, than by the Death of the Good.

3. The *Lacedemonians* had a Custom inviolably observ'd, which was, to punish all who pretended to reprove others for those Faults they were guilty of themselves; and also to chastise with the same Severity, all who resented Reproof, when given by a Person qualify'd for it.

4. *Denis*, Prince of *Syracuse*, having wrote a Tragedy, sent it to *Polyxenus* the Poet, in order for his Correction of it; who having read it, scratch'd the Writing entirely out, from the Beginning to the End; and told him, he found nothing in it worthy to be preserv'd. Plut. in his Life.

5. A poor Peasant seeing the Archbishop of *Cologne* travelling with a very gay Equipage, and a great Number of Servants, well mounted and arm'd, burst into a Fit of Laughter at his Approach; which the Archbishop demanding the Cause of, *Would it not make any Man laugh,* said the Countryman, *to think by what Means St. Peter, who was the Prince of Pre-*

lates, and liv'd and dy'd in Poverty, should leave his Successors so rich? To which the Archbishop, in his Justification, reply'd, that he travell'd as a Duke, and not as a Prelate. These Words made the Peasant laugh a second Time: *I would fain know of you, my Lord, resum'd he, that if the Duke you speak of should happen to go to Hell, where do you think the Prelate would be?* Fulgof. l. 6. c. 2.

Of REPUTATION.

1. **N**EXT to being in Reality virtuous, there is nothing so much to be priz'd as the Reputation of being so. *Demosthenes* says, that without any other Motive than merely the Desire of preserving a good Reputation, many a gross Crime has been prevented.

2. *Alexander the Great* had such a Reputation in his Time, that those who had been commanded by him, could afterwards suffer no other to command them; thinking, as they had *had* the Honour to serve the greatest Man in the World, it was an Indignity to them to serve ought beneath him.

3. Why do we see the generous Man forgive his Enemies, the liberal Man do Acts of Benevolence to the Poor, the stout Man fight, the wise Man advise, but to acquire the Reputation of such or such a meritorious Action?

4. *Pliny* maintains, that the Pride of Reputation is laudable; and only those who are below Scandal imagine themselves above it, and scorn the ill Opinion of the World.

Of RICHES.

1. **R**iches are neither good nor ill in themselves, but in the Use made of them. If expended in those Purposes for which they were given, they procure every Thing that is necessary and pleasing to Life; but it abus'd, either by an ill-plac'd Profuseness, or sordid Parsimony, they become pernicious to both Soul and Body. That they do not always corrupt the Mind, must be allow'd, by the Examples of *Abraham*, *Lot*, and *Jacob*, who were all very rich and holy Persons.

2. *Lycurgus* forbid the Use of Gold and Silver in *Lacedemonia*, saying, that Nature had wisely conceal'd those Metals in the Bowels of the Earth; and the Evils they brought on Mankind were a just Punishment for the Sacrilege committed in tearing them open. *Plut.* in his Life.

3. *Philip*, King of *Macedon*, made War on *Greece*, for no other Reason, than because having plunder'd some little Towns, he judg'd by what he found in them, that *Greece* abounded in Riches.

4. The *Swisses* abandon'd and set fire to their ancient Habitations, in Hope of finding a Country less barren than their own.

5. *Alacreon* having receiv'd five hundred Talents, the Gift of *Policertes*, became so restless in the Thoughts of how to preserve and to employ this Sum, that after having kept it eight Days, he carry'd it back to the King; telling him, that Money merited not the Pains it cost the Person who possess'd it.

6. *Phocion* the *Athenian* being visited by the Ambassadors of *Alexander the Great*, they presented him with a hundred Gold Talents, the Gift of that Monarch; on which he demanded the Reason of that extraordinary Bounty, seeing there were more *Athenians* than he. Yes, said the Ambassadors, but our Master esteems you the most worthy among them.

Suffer me then to continue so, resum'd he, and bear back what might else corrupt my Virtue. Plut. in his Life.

7. *Philopomenes*, General of the *Athenians*, having made a League with the *Spartans*, they sent him a Present of sixty Gold Talents, which he return'd, with this Message, that he neither took them for honest Men, or Friends, who sought to gain him by Gold, which was the common Method of acquiring kind Offices from Villains. Such as would sow Seditions among the People, make fine Harangues to deceive the Senate, and shut their Mouths when Truth call'd on them to speak. *Plut. in his Life.*

8. *Socrates* being sent for by King *Archelaus*, and promis'd great Riches if he would reside in his Court, made him this Reply, that a Measure of Corn cost but a Farthing at *Athens*, and that Water was to be had for nothing.

9. *Bias* quitting a City about to be besieg'd, took no Care to carry any of his Treasures with him, as did the rest; and being ask'd the Reason of that Negligence, *I bear with me*, replied he, *all that I esteem worthy the Name of Riches, my Honesty and Learning.*

Of SACRILEGE.

I. **T**HE Theft of any Thing ordain'd to sacred Uses, is what our Ancestors call'd Sacrilege: Such was that of *Denis*, Tyrant of *Syracuse*, who being come into the Temple of *Jupiter Olympus*, took from the Statue of that God a Mantle of Gold, which a preceding Prince had cloth'd him with, and put on one of Drugget; saying, it would neither be so cold in Winter, nor so hot in Summer, as that of Gold. *Val. Max. l. 1. c. 2.*

Of SEDITION.

1. **S**edition is like a Fire, which when least dreaded, is most dangerous: Both, if not in Time prevented, will blaze out and consume all within its Reach.

2. A Dispute beginning but between two Persons, and on so trivial an Occasion, that every one rather laugh'd at, than dreaded it, put at length the whole City of *Syracuse* in Arms, and caused the Banishment of the Governor, and some of the principal of the People.

Of SERVANTS.

1. **M***arc Anthony* being vanquish'd by *Augustus*, commanded *Eros*, his Servant, as his last Proof of Obedience to kill him, which he promising, desired the Emperor to turn his Face another Way, under the Pretence that the Awe of his Countenance would render him unable to give the Wound; which he complying with, this faithful Servant instead of piercing his Breast, turn'd the Point of his Sword against his own, and fell upon it; testifying that he chose Death, rather than either perform such a Command, or be guilty of Disobedience.

2. *Demosthenes* observes, that Servants are either the best, or the worst Necessaries of Life, therefore we cannot be too kind to the one, nor too much guard against the other.

Of SEVERITY.

1. **A** *Ufidius*, the *Roman*, may be look'd on as too severe, when he slew his Son for going over to the Party of *Catiline*, saying to him, it was not for *Catiline* that I begot thee, wicked as thou art, but for thy Country.

2. *Piso*, the Proconsul, was severe even to Cruelty; for seeing a Soldier return alone to the Camp, he condemn'd him to Death, on Suspicion that he had murder'd his Companion, who it was prov'd went out with him: In the very Moment he was about to be executed the other arriv'd, on which the Officer who was order'd to see the Execution perform'd, went to *Piso* with the two Soldiers, and related to him the Mistake. But *Piso*, instead of being pleas'd, an innocent Man should escape the Punishment of an imagin'd Crime, ordain'd that they should die all three; the first, because he had before condemn'd him, the second, because his Stay had been the Cause of the other's Condemnation, and the third, because he had not obey'd his Orders. *Seneca de Ira cohibenda.*

Of SILENCE.

1. **T**O be silent at some Times, and in some Places, is a Proof of profound Wisdom: *Archidamus* hearing *Hecabus* the Orator blamed for having not spoke a Word at a great Feast to which they had both been invited, answer'd for him, that he who knew so well how to speak, knew also when to hold his Tongue. *Plut. in the Life of Lycurgus.*

2. The Ambassadors of the King of *Persia* being nobly entertain'd by a Citizen of *Athens*, and seeing
Zenon

Zenon the Philosopher, one of the Guests, spoke not a Word, began to caress him, and drink to him, saying, *What Report shall we make of thee, Signor Zenon, to the King our Master?* At which Question he smil'd, and reply'd, *No other Thing than that you have seen an old Man who knew how to hold his Tongue.* Plut. in his *Treatise of Talkativeness*.

Of SINCERITY.

1. **T**HE Romans made themselves Lords of the World, as much by their Sincerity as by any other Virtue whatsoever; nothing being able to prevail on them to falsify their Faith once given, or to pretend Friendship or Enmity where it was not real.

Of SOBRIETY.

1. **T**HE Egyptians had this Custom, to bring in the midst of their Feasts the Anatomy of a dead Body, to the End that the Horror of such an Object might oblige all present to contain themselves within the Bounds of Modesty and Sobriety. Plut. in the Banquet of the Seven Wise Men.

2. *Epaminondas*, the greatest General and Philosopher of his Time, was so great a Lover of Temperance and Frugality, that being invited to sup at a Friend's House, and finding the Table cover'd with great Variety of Delicates, he rose, and went away very much disoblig'd; saying, he thought that he had been call'd to take Part of a friendly Repast, not to be treated like a Glutton. Plut. in his Life.

3. *Timotheus*, a Grecian Captain, having sup'd at the Academy with *Plato* on a moderate Collation,
 said,

said, those who once eat with *Plato* would find themselves the better for it all their Lives. *Polyanthe, verbo Abjinentia.*

Of SLEEP.

1. **I**T has been the Opinion of the Learned in all Ages, that too much Sleep dulls the Understanding, enervates the Soul, and fills the Body with gross Humours.

2. *St. Bernard*, to excite the Religious under his Care to Wakefulness, tells them, that they ought to remember, that all the Time pass'd in Sleep beyond what is requir'd by Nature, was misus'd; for that in Sleep nothing could be done, either for the Glory of God, or the Salvation of their own Souls. *Sabellianus, l. 2. c. 3.*

3. One of the most eminent Fathers of the Church looks on giving way to Sleep to be among the Number of the most deadly Sins, because it not only renders us unable to do any good Action for the Time, but also makes us, by Degrees, too slothful to endeavour at all at any Thing praise-worthy.

Of STRATAGEMS.

1. **T**HE *Roman* Soldiers being about to mutiny, when under the Command of *Sylla*, he suddenly caus'd a great Noise to be made through the Camp, as though the Enemy were approaching; on which they immediately ran to their Arms under their respective Officers, and united against the common Foe.

Of TEMPERANCE.

1. **C***Aius Gracchus*, a noble Roman, and Governor of *Sardinia*, made an Edit, That no Woman should ever set her Foot out of her own House, unless it were to demand Justice for herself, or be an Evidence for another.

2. *Alexander the Great* having taken the Wife of *Darius*, would never see her, being told that she surpass'd in Beauty all the Princeesses of *Asia*; but commanded all Honours should be paid to her. *Plut.* in his Life.

3. A Woman of very great Beauty being brought one Night to *Alexander* by some of his Parasites, he demanded the Cause of her coming so late; to which she answer'd, that she was oblig'd to stay till her Husband was in Bed. *How!* said he, to those that recommended her to his Embraces, *would you make an Adulterer of me!* and sent her Home again untouched. He was so nice in this Point, that he would not even kiss the Concubine of any one knowing her to be such; much less a Woman who had enter'd into the marry'd State. *Polianthe, verbo Castitas.*

4. *Pompey* would never hold the least Discourse with the Wife of *Demetrius*, because he fear'd to become too much charm'd with her Wit and Beauty. *Plut.* in his Life.

5. *Cyrus* being very much sollicitated by his Favourites to see the beautiful *Panthea*, who, they told him, could not fail of pleasing him. He made Answer, *'Tis for this Reason I will not see her; by being too much pleas'd with her, I should perhaps become too little so with Affairs of more Importance.* *Erasmus,* l. 3. Apoph.

6. *Antonius Venerens*, Duke of *Venice*, made his own Son die in Prison, for having ravish'd a Maid.

Of

Of TREASON.

1. **A**ugustus Cæsar being told that *Rimetacles*, King of *Thrace*, had left the Party of *Mark Anthony*, to join with him, and greatly glory'd in having deceiv'd the Trust he had put in him : He need not, said he ; for *I love the Treason, but hate the Traitor*. *Plut. in his Life.*

2. *Lasthenes*, a Citizen of *Olinthe*, having aided *Philip*, King of *Macedon*, in taking it, complain'd to him that some People call'd him Traitor : To which that Monarch coolly reply'd, that the *Lacedemonians* were a rude Sort of People, who call'd a Toad a Toad, and all Things by their proper Names. On which this Wretch dy'd with Vexation ; a just Reward for all such as betray their Country. *Plut. in the Life of Philip.*

3. *Pausanias*, General of the *Lacedemonians*, having receiv'd a great Sum of Money from *Xerxes*, on Promise of delivering up the City of *Sparta* to him, and his Enterprize being discover'd ; *Agésilas*, his Father, pursu'd him to the Temple, resolving to slay him : But he taking Shelter behind the Image of *Jupiter*, he caus'd the Gates to be shut, that he might die of Famine, which he did in a short Time ; after which, they threw his Body to the Dogs, judging the Man who would sell his Country unfit for Burial.

Of TYRANNY.

1. **T**HAT is call'd Tyranny, when the Prince observes no other Law than his own Will ; is void of Pity, of Justice, and of Faith ; and is directed, in every Thing he does, either by his Interest, his Pleasure, or his Revenge.

2. Nothing

2. Nothing is so sacred on Earth as royal Dignity, when exercis'd with Justice; nothing more detestable, when made the Sanction of Cruelty and lawless Force.

3. *Denis* the Younger, Tyrant of *Syracuse*, being banish'd his Country, retir'd to the City of *Corinth*, where he liv'd in a very private Manner. He was one Day met in the Street by *Diogenes*, who accosting him, said, *Truly, Denis, thou art in a Condition unworthy of thee.* The Tyrant stopp'd at these Words, and reply'd, *I am oblig'd to thee, that thou hast Pity on my miserable Fortune.* On which the Philosopher look'd on him with a scornful Smile, and resum'd, *Thou deceivest thyself, to imagine I can feel Compassion for a Wretch, such as thou art; no, I have rather Spite that thou diedst not as thy Father did in the curjed State of Tyranny; and not live here in Liberty and Security among honest People.*

Of TEACHERS.

1. **N**othing makes a Person more ridiculous, says *Seneca*, than to pretend to teach another what we have not learn'd well ourselves.

2. It is not only a profound Knowledge in the Science we profess, that can enable us to teach in such a Manner as shall edify our Pupils; we must sometimes mingle Delight with our Instructions, or the bitter Pill of Learning will scarce go down with a young Stomach.

3. There are many Things, according to *Democritus*, requir'd in a Person who teaches, but, above all Things, he must have a great Stock of Patience.

Of TRANSGRESSION.

1. **T**HERE are some Sort of Transgressions which the sweetest Disposition, and Principles best established by Religion, find it very difficult to forgive.

2. *Alexander the Great* us'd to say, he could forgive every Thing from an *Enemy*, nothing from a *Friend*.

Of VANITY.

1. **V**ANITY hardly ever fails to deceive those in whose Minds she gains Entrance. *Darius* would be call'd the King of Kings; he look'd on himself as invincible, and laugh'd at the Attempts of *Alexander*; yet every one knows the Misfortunes of that Monarch, and may be warn'd by his Example, not to put too much Confidence in their own Strength.

2. *Pompey* and *Scipio* dispos'd in Imagination of the Effects of all who were with *Cæsar*, and disputed between them who should have the largest Share; but a short Space of Time convinc'd them that they might have spar'd that Pains.

3. *Domitian* was arriv'd at that Height of Vanity, that he despis'd her that bore him, and endeavour'd to persuade the World he was the Son of *Pallas*. *Augustus* believ'd himself the Son of *Apollo*, and the King of the *Molucians* was the *Pluto* of his Court, and call'd his Wife *Proserpina*, and his Dog *Cerberus*.

Of VENGEANCE.

1. **T**O take Vengeance for an Injury, says an Ancient, is robbing Heaven of its Prerogative; and as all created Beings are under the Direction of one Providence, to that alone we must trust.

2. If I revenge myself, said *Cato*, the Gods would punish me; because Injuries done me, are directed at them in the Violation of their Laws, and to them it belongs to assert their Power, and vindicate their Creature.

3. The Naturalists remark, that a Lion never falls on any Creature whom he finds incapable of Resistance; he seems to think it beneath him to encounter one who is weak. How much less, then, ought Man to make Use of that Power, Chance or superior Strength may give him, to the Hurt of one of his own Species.

4. *Socrates* having taken the Scourge in his Hand, in order to chastise his Servant, who had offended him, turn'd the Fury of his Vengeance on himself; saying, *This poor Wretch knows no better, but I deserve Correction, for suffering my Passion to get the Mastery over my Reason.*

5. *Alexander the Great* acquir'd that Name more by the many Conquests he gain'd over himself, than by those his Arms obtain'd over others.

6. *Julius Caesar* being call'd Tyrant by one of the Roman People; *I will prove myself the contrary*, said he, *by pardoning the Injury thou dost me.*

7. King *Darius*, though a Man possess'd of many great Qualities, was yet too much addic'ted to Revenge; and lest he should forget an Affront offer'd him by the *Athenians*, he made a Page repeat every Day at Table, three Times, *Remember the Athenians, O King!* Herodotus, l. 5.

8. The *Egyptians* had a Law which punish'd Parricide in this Manner: The Son was put into close

Prison with his murder'd Parent, that the continual Representation of his Crime might inflict Tortures on him more severe than all the Executioners in the World could invent.

Of VIRTUE.

1. **C**icero says, Virtue is the Fountain of Amity; it both gains and secures the Hearts of Men.
L. 1. Nat. Deor.

2. *Socrates* maintains, that the highest Virtue is, the Hate of Voluptuousness, which he calls the Mother of all other Vices. 'Twas for this Reason, that the *Athenians* made all their Feasts by Night, as being ashamed the Sun should be Witness of their Follies.

3. *Seneca* maintains, that the Victory we get over our own Passions is the most difficult, and therefore most noble of any.

4. It is observable, that the *Romans* never triumph'd over others till they had learn'd how to triumph over themselves.

5. Nothing can inflict Torments, for the present, more severe, than to combat a strong Inclination; but when we have once subdu'd it, nothing affords so perfect a Contentment.

Of VICE.

1. **A**S Virtue, says *Plato*, is the Health of a strong and vigorous Mind, so Vice is the Disease of a weak and imperfect one; and 'tis the Habitude which renders either of a Piece with the Soul, and becomes a kind of second Nature.

2. *Chry-*

2. *Chrysippus*, a Stoick Philosopher, calls Vice the Essence of Unhappiness: The Guilty are ever anxious, fearful, and full of Perturbations: Remorse, and a too late Repentance, gnaw perpetually on the Soul, distract the Brain, and bring on Horrors nameless, numberless, and eternal.

3. Monstrous Crimes bring along with them their Punishment, even in the most harden'd Minds. The cruel *Caligula* felt Torments in his Mind superior to those he inflicted on the Bodies of others, and *Nero*, after having kill'd his Mother, was never at Rest for the Furies, which continually haunted him, both sleeping and awake.

Of VICTORY.

1. **C**ourage and Resolution contribute greatly towards gaining Victory; Numbers, without it, are of no Effect: If every Man, when he goes to Battle, would reflect, that if he loses that, he loses all; he would either die, or conquer: And who resolves to dare the one, seldom fails of obtaining the other.

2. If the Leaders of an Army are seen to flinch from the Combat, their Inferiors are dishearten'd, and, of Course, give way. The Flight of King *Darius* resign'd the *Persian* Empire into the Hands of *Alexander*.

3. All the chief Cities of *Asia* were submitted to the *Roman* Power, by the Irresolution of *Antiochus*; who, unwilling to give Battle, on the Dissuasions of some about him, waited till the Enemy fell on him, and was defeated, with the Loss of fifty thousand Foot, four thousand Horse, and a hundred Elephants.

Of WINE.

1. **G**Orgo, Daughter of King *Gleomenes*, having receiv'd Orders from her Father to give a Reward to a Man who had learn'd to make excellent Wine, said to him, *I obey with an ill Heart, since by making this Wine so rare, thou temptest Men to become more delicate, and less virtuous.* Plut. in his notable Sayings of the Lacedemonians.

2. Drinking to Excess is a Vice which is seldom unaccompany'd by others: Rapes, Murders, all Kinds of Mischiefs, have sometimes been the Consequence. If *Lot* had not drank too much Wine, he had never committed Incest with his Daughters. Gen. xix.

3. *Tiberius* being told that the *Germans* had made a great Feast, surpriz'd them the same Night, and had an easy Conquest, most of them being either on Couches, Carpets, or Tables, sleeping, and overcome with the Wine they had drank.

4. King *Antigonus* had the utmost Love and Esteem for *Zenon* the Philosopher, and one Day being full of Wine, bad him demand whatever he would of him, and it should be granted. Then, said *Zenon*, go and discharge your Stomach of all the Wine it is loaded with, I shall ask no other Favour at this Time. A Request which, perhaps, few modern Favourites would have made, when offer'd in so ample a Manner all that was in the Power of a great King to give. *Ælian. l. 9. Var. Hist.*

Of WAR.

1. **W**AR brings with it an infinite Number of Misfortunes; Extortion and Injustice are the Forerunners of it, and Cruelty and Violence are
its

1. **H**often

its Companions. All Sorts of Disorders are introduc'd by it, Poverty and Wretchedness are its Consequences, and those who delight most in it grow often weary of it, but find it much more easy to begin, than end it.

2. The Emperor *Augustus* said, that to render War a Benefit, it ought to be commanded by the Gods, and justify'd by the Philosophers.

3. *Ælius Spartianus* said, that *Trajan* was the only Roman Monarch who had never been defeated; the Reason of which was, that he never undertook a War without a justifiable Cause.

4. *Marcellus* endeavouring to dissuade *Cæsar* from taking the Treasure out of the publick Coffers, by telling him it was forbidden by the Laws, was answer'd by him in these Terms; that the Time of War, and the Time to regard Laws, had a vast Difference between them. *Plut.* in the Life of *Cæsar*.

5. That great Captain *Narses*, who subjugated the *Goths*, conquer'd *Bactria*, and overcame great Part of *Germany*, never gave Battle to his Enemy without passing the foregoing Night in Tears before the Altar.

6. The Misfortune of War has depriv'd these latter Ages of the noblest Secrets of the Mathematicks, by taking away *Archimedes* before he had communicated half of his vast Knowledge to the World. This wonderful Man was kill'd at the taking of *Syracuse*, though *Marcellus*, then General of the Roman Army, had given the most strict Command to his Soldiers to spare his Life. *Plut.* in his Life.

Of WOMEN.

1. **H**eaven gave Charms to Womankind, says an Ancient, to make us happy, but they too often assume little Affectations to torment us.

2. Woman

2. Woman being allow'd the Masterpiece of the Creation, 'tis a kind of an Offence to the divine Workman not to admire the Perfection of his Work.

3. The Advice of Women is not always to be rejected: *Augustus* ow'd his Preservation to the Remonstrances of his Wife *Livia*, on the important Conspiracy of *Cinna*; nor had *Justinian* slept in the Burying-place of his Father, but for the Counsel of his Wife: *Isabella*, Queen of *Arragon*, was of the same Service to *Ferdinand*, her Husband; and the *Germans*, according to *Tacitus*, were greatly oblig'd to the Wisdom of Women, both in War and Peace.

4. *Zenobia*, Queen of the *Palmirians*, was so learned in the *Greek*, *Egyptian*, and *Latin* Tongues, that she was the sole Instructress of her two Sons, and wrote an Epitome of the Oriental Histories.

5. *Cornelia* instructed her two Sons, the celebrated *Gracchi*, in all the liberal Sciences.

6. *Areta* taught Philosophy to *Aristippus* her Son.

7. *Samson* was betray'd by *Dalilah*, *Solomon* made uneasy by his Concubines in the midst of his Glories, *Achab* was ruin'd by *Jezabel*, *Mark Anthony* by *Cleopatra*, and *Troy* by *Helen*.

8. *Alphonso*, King of *Arragon*, was accusom'd to say, that to make a happy Marriage, the Husband should be deaf, and the Wife blind; that the one should not hear the Reproaches of his Wife, nor the other see the Errors of her Husband. *Eras. l. 8. Apoph.*

9. A noble *Roman* being told by several of his Friends, that he ought to think himself extremely fortunate in Marriage, since he had a Wife who was beautiful, rich, and well descended, pointed to his Foot, and answer'd in this Manner; *You see*, said he, *that my Shoe is now, well made, and of the best Leather; yet none of you can tell where it hurts me.*

10. *Charillus* being ask'd why in his Republick the Virgins went abroad with their Faces uncover'd, and the

the marry'd Women were never seen without Veils; *Because*, answer'd he, 'tis necessary for the *Virgins* to shew themselves, in order to get *Husbands*; and the *Wives* to be preserv'd for those who have espous'd them. *Plut.* in his ntable Sayings of the *Lacedemonians*.

11. The *Ephorites* very much condemn'd their King *Archidamus* for having marry'd a Wife of a mean Stature, saying, she would bring him only the Apes of Royalty. *Plut* in the Life of *Agesslaus*.

12. Numberless are the Arguments which might be brought, both for and against Women, by those prejudic'd by their immoderate Love of some one of that Sex, or those who are general Contemners of them all; but as the Good ought not to be condemn'd for the Bad, nor the Vicious justified by the Virtuous, to speak impartially, it must be confess'd, that nothing is more truly esteemable, nor more excellent, than a worthy Woman; nothing more dangerous, or more vile, than an ill one. For, as *Pliny* says, the best Things, once corrupted, prove the worst.

Of WEAPONS.

1. **M**AN, of the whole Creation, owes to Nature the least Means either to preserve himself, or offend his Adversary; therefore, by his Ingenuity he contriv'd Weapons, to supply the Want of Teeth and Talons.

2. Different Ages have produc'd different Weapons for the Destruction of Mankind, but none has occasion'd so great a Slaughter as that of shooting with Guns, Granadoes, Fire balls, and other Conveyances of that terrible Power first invented by a Priest.

Of

Of WISDOM.

1. **W**isdom is allow'd to be the greatest Gift Heaven can bestow on Man: It compensates for all other Deficiencies, and raises him who is possess'd of it above his Species, and almost equal to the Angels.

2. What made Gods but Wisdom, says *Demosthenes*? And what else can give Mankind a Resemblance of them?

3. He who has Wisdom, need not be born to Kingdoms, to Riches, or to Fame; he knows how to acquire them, and is independent on all, having all within himself. *Sabell. l. 5. c. 2.*

Of WRITING.

1. **W**riting is call'd mute Speech, and ought to be as brief. The Ancients were famous in this Point: *Cæsar* sending an Account of his Victories to the Senate, thought it superfluous to write more than these three Words, *Veni, Vidi, Vici.* *Plut. in his Life.*

2. *Octavius*, when his Nephew *Caius Drusus* was sent on an important Enterprize, wrote to him in these Terms; *Whilst thou art in Illyria, remember thou art descended from the Cæsars, that thou art employ'd by the Roman Senate, and that the Gods and Men will witness thy Behaviour.*

3. *Denis* the younger receiv'd a Letter from *Plato*, containing only these Sentences; *To delight in Blood, to oppress a People with immoderate Taxes, and forget past Friendships, are Works proper for a Tyrant, not a lawful Prince.*

4. *Pom.*

4. *Pompey* giving an Account of his Conquests to the Senate, wrote only as follows : *Fathers of Rome, I have taken Damas, subdu'd Pentapolis, made Syria, Ascalonia, and Arabia Confederates, and brought Palestine to own your Power.*

5. Many Words are seldom us'd, but to magnify great Actions, alleviate ill ones, or deceive the Ear with false Argument. Truth is plain, and may be revealed in very short Sentences.

Of YOUTH.

1. **Y**outh discovers, in great measure, what Maturity will bring forth, as Fruit is known by its Blossoms. That Monarch of never-dying Fame, *Alexander the Great*, gave early Proofs what he would hereafter be ; he scorn'd all the Luxury and Delicacy of Courts, look'd on Riches only as the Means to acquire Glory, avoided the Conversation of Women, and all Plays and Diversions which serv'd not to improve the Mind. Some Courtiers asking him why he would not be present at the *Olympick Games*, since he was strong, well made, light of Foot even to a Miracle, and every way qualify'd to bear away the Prize ; *I would not fail*, answer'd he, *to make an Experiment of my Agility, if Crowns were the Stakes, and Kings ran for them.* Whenever he was told his Father had gain'd any Battle, or taken any Town, he would sigh, and say to his Companions, *Alas ! my Father will vanquish all, and leave us no Enemies to subdue.* Among other Qualifications for which he was admir'd, he excell'd in Riding. A Horse, call'd *Bucephalus*, being brought to King *Philip*, valu'd at thirty Gold Talents, and the Esquires of the King finding him robust and fierce, began to represent him as unmanageable ; which *Alexander* perceiving, snatch'd the Bridle from their Hands, and mounted him
with

with so much Ease, Address, and Gracefulness, that all present were greatly astonish'd, and his Father equally transported; who embracing him, said, *O my Son! search a Kingdom worthy of thee, for Macedon will be too little to gratify thy Merit, or thy great Ambition.* This was the Horse, so famous in History, which carry'd *Alexander* through all his Expeditions, and was kill'd in a Battle with the *Barbarians*, aged thirty Years.

2. *Pompey*, even in the Dawn of Life, had a Sweetness in his Aspect, mingled with a manly Gravity; a kind of a majestick Dignity seem'd to shine about him, rendering every little Action worthy of Admiration, and was a true Prognostication of his future Glories. While he was very young, he attended his Father *Strabo* to the Wars; and one Time discovering a Conspiracy among the inferior Officers, he took such Measures as secur'd the Life of the General; and soon after perceiving the Soldiers about to deliver the Baggage into the Hands of *Linna*, with an undaunted Soul he threw himself into the middle of them, and made a most eloquent Harangue, setting forth how shameful such an Action would be; and concluded with prostrating himself on the Earth, saying, if they would persist in their Design, it should be over his Body they should pass. His Words and Gestures made such an Impression on them, that they cry'd out, one and all, they would return to their Duty, and immediately did so. *Plut.* in his Life.

3. *Papirius* being call'd to take his Place in the Senate when he was very young, at his Return was strongly press'd by his Mother to relate to her, on what Subject they had been, that Day, debating; but he endeavouring to dissuade her from such an Enquiry, by telling her it was not fit to divulge the Secrets of that great Council; she grew extremely incens'd, and revil'd his Disobedience, as she term'd it, in the severest Terms: On which, he bethought him of silencing her Upbraidings by a laudable Deceit; and after

after having enjoin'd her Secrecy, told her, that they had been debating whether it would be most for the Good of the Commonwealth to make a Law that Women should be permitted to take two Husbands, or that the Men should be allow'd two Wives. She was no sooner Mistress of this imaginary Secret, than she communicated it to several *Roman* Ladies of her Acquaintance, who went in a Body the next Day to the Senate, intreating Sentence might pass in their Favour. *Papirius*, on this, was oblig'd to discover what had pass'd, which occasion'd much Laughter among them, and gain'd him the Reputation of a Prudence beyond his Years.

Of YIELDING.

1. **A**S the wisest Man can't be always in the Right, 'tis an Argument of Self-conceit, which is the utmost Folly, not to yield when convinc'd of having been in an Error, even though it should be by a Person in every Thing our inferior.

2. Obstinacy and Pride occasion all the Disputes which plague Mankind, says *Seneca*.

3. *Demaratus* is of Opinion, that it is sometimes beter to yield, even though we are in the Right, than continue a Dispute with those who have either Power or Inclination to take Advantage of our Obstinacy.

4. In all but Matters of Faith, says *St. Augustine*, we should yield to the Opinion of our Superiors.

5. Seemingly to yield, is oftentimes the surest Means to conquer: There are Minds which will not be brought to own they have been in the Wrong, but give them Way, and they will come over of themselves.

6. To yield to ill Fortune, is never to be freed from its Persecution: The truly Brave always find something wherewith to console themselves; and

though long struggling with the Waves of Adversity are not only secure from sinking, but also find at last some prosperous Plank present itself for their Relief.

Of ZEAL.

1. **Z**EAL, in the Prosecution of an Attempt, is half Success: Those who undertake any Enterprize with a lukewarm Inclination, neither deserve, nor will acquire the Prize they aim at.

2. In Matters of Religion, says *Demaratus*, one can't express too much Zeal; in Matters of Indifference, too little.

A N
A B S T R A C T
O F
CURIOUS and EXCELLENT
T H O U G H T S
I N
Seigneur DE MONTAIGNE'S
E S S A Y S.

WE are never satisfy'd with such Things as are within our Power, but are always reaching after those that are beyond it. Fear, Desire, and Hope, do forcibly carry us away towards Futurities, and rob us of the Sense of what is present, to amuse us with that which shall be, though not till such time as we shall be no more.

Plato does often inculcate this great Precept, *Do thine own Work, and know thy self.* He that lives by this Rule, knows what is fit for him to do, and will not mistake another's Business for his own: He loves and improves himself above all Things; shuns all unprofitable Employment, and confines himself to that only which is proper for him.

As Folly would never be content, though it should enjoy all that it desires, because it would still grasp at such Things as are without a Man's Reach; so Wisdom is always satisfy'd with its present Enjoyments, because it frees a Man from anxious Care about Futurities.

Livy does truly observe, That the Language of Men bred up in Princes Courts, is always full of vain Ostentation, and flattering Panegyricks in praise of the Prince.

The Soul that has no fixed End to pursue, wanders and loses itself. He that lives every where, lives nowhere.

In plain Truth, Lying is a hateful and accursed Vice; for we are not Men, nor have any Society with one another but by Speech. If Falshood, like Truth, had but one Face only, we should be upon better Terms, for we should then take the contrary to what the Liar says for certain Truth: But there are a thousand Ways to miss the White, and but one only to hit it.

False-speaking is much less sociable than Silence.

The Laws of Civility are sometimes burdensome; and provided some of them be omitted out of Discretion, and not for want of Breeding, it will be every whit as handsome. I have seen some People rude by being over-civil, and troublesome with their nice Punto's of Courtesy.

We must be always booted and spurr'd, and ready to begin our Journey into the other World; and for that End we must, above all Things, take care, that when we come to die, we have no Business with any but ourselves; for there we shall find Work enough, without

without any Need of Addition. The quietest Deaths are the happiest.

What remains to an old Man of the Vigour of his Youth and better Days? When an old weather-beaten Soldier came to *Cæsar*, and ask'd him Leave to kill himself, he taking notice of his wither'd Body worn out with hard Labour, and stooping under the Load of Years, answer'd him pleasantly, *Thou fanciest then that thou art yet alive.*

The Wit of Man is not capable of any Fancy so wild and extravagant, which does not meet with some Example of publick Practice, and consequently is, in some measure, justified and supported by our Reason. Human Reason is a Tincture, infus'd, in a Proportion almost equal, into all our Opinions and Customs of what Form soever they be.

We commonly look upon the Advices and Precepts of Truth, as directed only to the common Sort of People, and not at all to ourselves; therefore instead of governing ourselves by them, we only stuff our Memories with them, as if they were altogether useless for directing our Practice.

By the *Law of Arms* he is degraded from all Honour and Nobility, who puts up an Affront, and by the *Civil Law* he that takes Vengeance for it, incurs a capital Punishment. He that seeks Redress by Law for an Affront, disgraces himself; and he that does not seek Redress this Way, is punished by the Laws.

All singular Fashions proceed rather from Folly and vain Affectation, than from true Reason.

The Advantages of publick Commotions are seldom enjoy'd by the first Mover; he does only trouble the Waters for the Benefit of other Fishermen. The best Pretence for Innovation is of very dangerous Consequence.

The Christian Religion has all the Marks of Truth and Righteousness; but none is more apparent than its severe Injunction to yield Obedience to Magistrates, and to observe the Laws.

Humane Prudence is a very vain and frivolous Thing; for in spite of all our Projects, Counsels and Precautions, Fortune will still reserve to herself the sovereign Disposal of Events.

An over-wary and circumspect Prudence, is a mortal Enemy to all great and noble Exploits.

Cæsar oppos'd only the Authority of his Countenance, and the Sharpness of his Rebukes to mutinous Legions: He trusted so much to himself and his Fortune, that he was not afraid to commit himself to a rebellious and seditious Army.

Plutarch says, That *Grecian* and *Scholar* were Names of Contempt among the *Romans*, just as the Name of *Pedant* is among us. I am apt to think, that as Plants are choak'd with too much Moisture, and Lamps with too much Oil; so it happens to the Mind of Man, when it is embarras'd with too much Study and Matter; for being confounded with a great Variety of Things, it loses the Power of extricating itself, and so is render'd useless.

'Tis no Wonder, that neither Scholars nor Masters become more fit for Business, though they are more learned than other Men.

We labour only to stuff our Memories, but take no Care to govern well our Hearts and Lives. We can say, *Cicero* says thus; this is the Opinion of *Plato*; and these are the very Words of *Aristotle*: But what do we say ourselves that's our own? What do we do? What do we judge? A Parrot might say as much as we do.

If I have a Mind to arm myself against the Fear of Death, it must be at the Expence of *Seneca*. If I search for Grounds of Consolation for myself, or another, I borrow them of *Cicero*; whereas we might have found them in ourselves, if we had exercis'd and improv'd our own Reason. I hate this relative and beggarly Sufficiency which depends altogether upon others; for though a Man could become learned by another's Learning; yet I am sure he can never be wise but by his own Wisdom.

'Tis

'Tis no Part of the Office of Knowledge to make a blind Man see; her Business is not to find a Man Eyes, but to improve the Sight of those that have them, and to furnish the Soul with such Principles as may conduct a Man safe in all his Affairs: But when the Soul is stark-blind in itself, Knowledge can be of no Use to direct it.

A Boy of Quality should rather design by his Studies to become an able Man for Business, than a learned Man; and such a Tutor should be chosen for him that is rather a well-fashion'd Man, than one of great Learning.

Truth and Reason are common to every one. Thoughts are no more his who spoke them first, than his who speaks them after: 'Tis no more, according to *Plato*, than according to me, since both he and I do perceive and understand the same Thing.

In conversing with Men, we are so far from gathering Observations from others for our own Improvement, that we labour only to lay ourselves open, and are more concern'd to vent our own Commodities than to increase our Stock. Silence therefore and Modesty are very advantageous Qualities in Conversation.

The ancient *Menander* declar'd him to be a happy Man, who had the good Fortune to meet with but the Shadow of a Friend.

Let us say to Ambition, that 'tis she herself, that makes us relish Solitude, for what does she more avoid than Society? What does she so much seek as Elbow-room?

We have liv'd long enough for others, said one of the Ancients, let us now spend the small Remnant of Life for ourselves.

Ambition is, of all other, the Humour most opposite to Solitude; Vain-Glory and Repose are perfectly inconsistent.

The Honour we receive from those that fear us, is not Honour; these Respects are paid to my Royalty, and not to me: My own Height excludes me from familiar

miliar Converse with Men; they follow me out of Decency or Custom, or rather they follow my Fortune to increase their own: All that they talk to me is a forc'd Disguise. their Liberty being on all hands restrain'd by the great Power I have over them. I see nothing about me but a false and counterfeit Appearance: All the real Advantages of Princes, are common to them with Men of meaner Fortunes; they have no other Sleep, nor Appetite than we; their Crowns do not secure them from the Sun nor Rain.

As to the Fruition of Pleasure, Kings are in a worse Condition than private Men; forasmuch as the Opportunities and Facility they have of commanding all Things at will, deprives them of that Relish which we find in them.

The Emperor *Julian*, being one Day applauded for his exact Justice; I should be proud of these Praises, said he, did they come from Persons that durst blame me, in case I were guilty of Injustice.

No Laws are in true Credit, but such as have lasted so long, that no one knows the Beginning, or that there ever was any other.

I cannot understand how a Man can extend the Pleasure of Drinking beyond Thirst, and create in his Imagination an artificial Appetite, and contrary to Nature.

There is more Constancy in suffering the Chain we are ty'd to, than breaking it, and greater Evidence of Fortitude in a *Regulus* than a *Cato*. 'Tis Indiscretion and Impatience that makes us anticipate our Death; no Accidents can make true Virtue turn her back; she seeks Evils and Pains, as the Things by which she is maintain'd and supported; the Threats of Tyrants, Tortures and Racks, serve only to animate and rouse her. Death is a Remedy that can never be wanting, and which a Man is never to make use of whilst there is an Inch of Hope remaining. All the Inconveniencies in the World are not considerable enough, that a Man should die to evade them. All Things are to be hop'd by a Man whilst he lives.

So

So great is the Power of Conscience, that it makes us betray, accuse, and fight against ourselves; and, for want of other Witnesses, it gives Evidence against us. 'Tis the first Punishment of a Crime, that no Criminal can ever forgive himself. *Hesiod* corrects the Saying of *Plato*, *That Punishment follows Sin close at the Heels*, it being, as he says, born at the same time with it. Whosoever expects Punishment, already suffers it; and whosoever has deserv'd it, expects it. *Scipio* being one Day accus'd before the People of *Rome* of some Crimes of a high Nature, instead of excusing himself, or insinuating into the Favour of his Judges, *It becomes you very well*, said he, *to sit in Judgment upon a Head, by whom you have the Power to judge all the World.*

To speak less of a Man's self than what he really is, is Folly, not Modesty; and to take that for current Pay, which is under a Man's Value, is Cowardice and Pusillanimity. According to *Aristotle*, no Virtue assists itself with Falshood, and Truth is never the Subject-matter of Error. To speak more of one's self than is really true, is not only Presumption but Folly.

If any one be ravish'd with the Conceit of his own Knowledge, whilst he looks only on those below him, let him turn his Eye upward toward the Ages past, and his Pride will be abated, when he shall there find so many thousand Wits, who trample him under foot. If he flatters himself for his Valour, let him remember *Scipio* and *Cæsar*, and many other illustrious Commanders, that leave him far behind them. No particular good Quality can ever make any Man proud, who will at the same time reckon up his Imperfections and Infirmities, and add to them the Nothingness of the present Condition of human Nature.

The Numbers of Children are no Prejudice to any but the Gentry of the Nation, who are of a Condition wherein they have little to do, and live, as we commonly say, upon their Rents. As to military
Men

Men or Tradesmen, they increase their Stock, and are as so many new Tools and Instruments wherewith to grow rich.

B I see well enough with whom 'tis lost Time to bestow much Care and Time in doing them good Offices: Such are those with whom a Word ill taken is sufficient to obliterate the Merits of ten Years.

Knowledge and Truth may dwell in us without Judgment, and Judgment may be there also without them; but a sincere Confession of our Ignorance is one of the fairest and surest Testimonies of Judgment that I know.

The only good Histories are those that have been writ by the Persons themselves, that commanded in the Affairs whereof they write, or had a Share in the Conduct of them, or at least who have had the Conduct of other Affairs of the same Nature: Such are almost all the *Greek* and *Roman* Histories. What can a Man expect from a Physician who will undertake to write of War, or from a mere Scholar, treating of the Designs of Princes?

The Names of *Good Nature* and *Innocence* are sometimes Words of Contempt. Many Virtues, such as Chastity, Sobriety and Temperance, may proceed from bodily Defects. Constancy in Danger, the Contempt of Death, and Patience in Misfortunes, are often found in Men, for Want of judging aright of such Accidents, and not apprehending them for such as they really are. Want of Apprehension and Sottishness, do sometimes counterfeit virtuous Actions.

Atheism is an Opinion so unnatural and monstrous, that it very hardly gains Admittance into a humane Understanding, though a Man be never so insolent and disorderly. Human Reason and Discourses, are like a confus'd and barren Matter, until the Grace of God puts them in form, which alone gives them Shape and Value.

Men willingly wrest the Sayings of others to favour their own Opinions. To an Atheist all Writings tend

to Atheism ; he corrupts the most innocent and soundest Matter with his own Venom.

The Thirst of Knowledge, and the Desire to become more wise, was the first Ruin of Mankind. 'Tis Pride that makes a Man turn out of the common Road, and embrace Novelties : This makes him rather choose to be Head of a Troop that wanders in By-paths, to be a Teacher of Errors and Lies, than to be a Disciple in the School of Truth.

Whatever is taught us, we ought always to remember, that 'tis Man that gives, a Man that receives ; 'tis a mortal Hand that represents it to us, and a mortal Hand that accepts it. The Things that come to us from Heaven have the sole Mark of Truth, and the sole Right and Authority to persuade us.

The proper Office of Magnanimity is to admire nothing.

The Favours of Princes, when they are scatter'd indifferently, make no great Impression ; if they are given without Distinction, they are also without Effect.

The Beauty of Stature is the only Beauty of Men ; the other Beauties belong to Women. The Desire of Riches is more quickned by the Use, than by the Need of them ; and the Virtue of Moderation is more rare than that of Patience. A Man does often lose more by defending his Vineyard, than if he should give it up.

The more a Man mistrusts his Memory, the worse it is : We must not earnestly solicit it, nor press it, for this is the Way to confound it ; and after it once begins to stagger, the more I sound it, the more it is perplex'd : It will serve me at its own Hours, not at mine.

We taste nothing in this World that's pure and unmix'd : The Weakness of our present State will not permit us to enjoy Things in their natural Simplicity and Purity. The Elements we make use of are all mix'd and alter'd : We must debase Gold by some Mixture of Alloy, that it may be serviceable to us.

When

When rash Anger frequently arises in us, it grows into Custom, and renders itself contemptible. Your Anger against a Servant for Theft is not regarded, because it is the same you have often fallen into against him, for not washing a Glass to the best Advantage.

What is intrusted to me as a Secret, I religiously conceal; but I take as few Trusts of that Nature upon me as I can.

He that is unfaithful to himself, is excusable if he be so to his Master.

There is I know not what Pleasure in doing well, which gives us inward Joy, and a certain generous Boldness, which always accompanines a good Conscience.

Local Solitude does rather scatter my Thoughts than recollect them: I throw myself upon Affairs of State, and the World possesses me the more when I am alone. At the *Louvre*, and in the Bustle of the Court, I fold myself up in my own Skin, and the Crowd beats me back upon myself. 'Tis not only in the great Affairs of Kingdoms and States that our Wit shews its Beauty and Vigour; it shews itself and sparkles, at least as much, in private Conferences. I understand my People, even by their Silence and Smiles, and better discover them perhaps at *Table* than in the *Council*. One of the Ancients said, That he could know good Wrestlers by seeing them only walk in the Streets.

That Man, in my Opinion, is very miserable, who has no Place at Home where to be by himself; where to entertain himself, or conceal himself from others.

'Tis Pity but an ill Man should be a Fool also, for his fine and decent Behaviour palliates his Vice: This Rough-cast belongs only to a good and sound Wall, which deserves to be preserv'd and whited.

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